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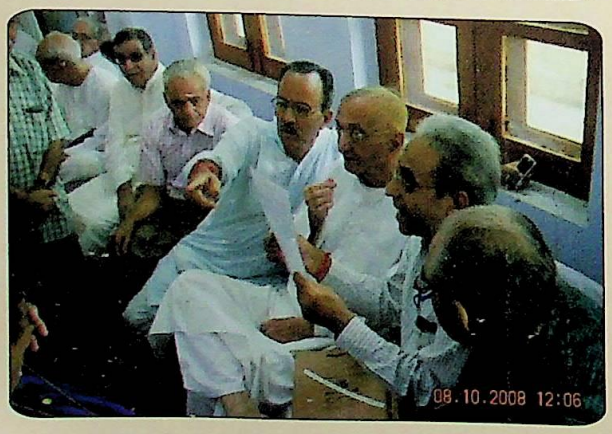
कोशुर समाचार

Koshur Samachar

(New Generation's Concern)

A.K.P. boy, dressed in Kashmiri costume, holding a playcard depicting "Homeland" boundaries with the traditional Chinar and symbolic Shree Amarnathji on top

Election and Hawan organised by K.S.S., Faridabad



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KOSHUR SAMACHAR

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Editorial

K.Ps. May Become Guests in Their Own State

BILATERAL trade has begun between Pakistan-occupied Kashmir, on the one side and the Kashmir Valley and the Jammu Division on the other. Earlier, bus services had begun between the two sides. Some traders and others, from the PoK, have immensely liked the Valley. They feel the climate there is salubrious. This climate was liked by Quad-e-Azam M. A. Jinnah, also, when he visited the Valley two years before the sub-continent was bifurcated. Because of this liking of his, after the formation of Pakistan, he intimated the Maharaja of Jammu and Kashmir, Shri Hari Singh, that he was not keeping good health and he would like to stay in Kashmir for some time. The Maharaja did not accede to the request. Sixty-three years after that event J&K Government and the Central Indian Government changed their policy and allowed the residents from across the border to come to the Valley. Some of these PoK residents have expressed their desire to arrange matrimonial alliances for their wards in the Valley. They have found the young men and girls of Kashmir handsome, beautiful and educated. They found these youngsters culturally advanced and well off compared to their brethren in both India and Pakistan. Some of them have, also, expressed a desire to settle in Kashmir- on a permanent basis, if it be possible.. They contend that some Mullahs from U.P and other states have been brought to the Valley and settled there. These Mullahs are reported to have been made State Subjects. The PoK residents argue that if people from outside the State can be settled in the Valley why not they. They add that only 61 years back they were an integral part of the State of Jammu & Kashmir. Some of them may succeed in fulfilling their desire. It will create a strange situation. Kashmiri Pandits, the original residents of the Valley, have been driven out. However hard they may wish, in the present circumstances, they cannot go and live in security in the areas where their ancestors have been living for unknown millennia. If the PoK residents succeed in their mission what will happen is that KPs, the sons of the soil, will continue to feel insecure in the Valley while the residents of PoK, newly-adopted sons of the soil, will live in the Valley in peace, security and grandeur. Kashmiri Pandits have been requesting the Indian and the Pakistan Governments that they be allowed to go to the holy Sharda Peeth, which is located in the PoK. That request has been acceded to for decades on end.

The condition of the Kashmiri Pandits in Kashmir is like that of the Hindu residents of the PoK, at the time of partition, who were forced to leave their hearths and homes soon after Pakistan came into existence. At that time tribals from West Pakistan, supported by the Pak army, attacked the PoK areas of Mirpur, Muzafarabad, Bhimber and others. The male residents of these areas were given a choice of either giving up their religion or face death. Women and adolescent girls were either to submit to the lust of the attackers or they would be kidnapped by force. There were cases in which the daughters of marriageable age jumped into deep wells in order to protect themselves from their modesty being violated. There were instances, also, in which some daughters requested their fathers to use their swords and cut their daughters' throats. Such fathers first wept and then killed their darling daughters. The tribals used to collect their victims in big halls. Earlier these victims had collected the grass and fodder to be used for their domestic animals in the coming winter. The raiders would place that grass and fodder outside the halls where the victims had been collected. This fodder would, then, be set on fire. As a result the fodder, the building around which this fodder was placed and the human beings inside such buildings would get burnt. The slogan these tribals raised was "*Pakistan ko paak karo,,ab Pakistan hamara hai.*" These slogans were of the same nature as were raised through the loudspeakers of the 5,000 mosques of the Kashmir Valley during the night of January 19,1990. Those slogans included "Asi gachhi aasun Pakistan, Batav bager, Batinev saan." That is: We should be given Pakistan. There should be no Kashmiri Pandits in that, only the women folk of the Pandits.

A section of society in PoK and Pakistan, that is happy over this bilateral trade and travel, is the terrorists and their supporters. These terrorists will now be able to travel in buses. The worst affected people are Kashmiri Pandits and the former Hindu residents of PoK. They cannot go to their places of residence. Such people can, probably, go there only as tourists or as guests.

Jagannath Dhar

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From the President's Desk

Dear Biradari Member,
Namaskar.

ELECTION dates for Jammu and Kashmir have been announced. These are of no avail to Kashmiri Pandits. Still, there are reports that some KPs intend to participate in these. In Jammu & Kashmir, polls were held earlier also. Since 1991 most of the Kashmiri Pandits have been of the view that we should not participate in these as these, in no way, solve our problems. Unfortunately, some agencies have started working in a manner as to encourage Kashmiri Pandits to fight the elections. The aim of such agencies is to create an impression for the outside world that conditions are normal in the State. But it is known to all and sundry that the ground situation is otherwise. Because of that, participation in the elections by the KPs, at the present juncture, is meaningless.

We are small in number. It is difficult for us to get elected, on our own strength. In order to succeed a KP candidate has to seek support from other parties or groups in the state. In such circumstances even if some KPs get elected it becomes obligatory for such an individual to follow the policies and programmes of that party, or group, that supports him in these polls. So, it appears that elections can be of no use to our community.

Sometimes I wonder why some of our *biradari* members want to take part in such elections when everybody knows that the ground situation is, in no way, better than what it earlier was so far as Kashmiri Pandits are concerned. Participation may benefit an individual but it will in no way help the community.

It is appropriate that our brothren think about the different aspects of election and then decide about voting for a particular candidate. It would have been ideal if, as a joint community, K.Ps.had stood away from these elections. That would have registered our protest about the community having been neglected and step-motherly treatment having been accorded to it, both at the State and the Central level. We have been forced to leave our hearths and homes and because of that we have been suffering for two decades now. Unfortunately, some of our *biradari* members seem to have forgotten this and they want to take part in the elections merely for personal, petty, political and financial gains.

I want to draw the attention of my brethren towards the repercussions of an atmosphere that will get created if some individuals take part in the elections. That will give an impression that conditions have normalized in the state. That is not a fact. During the elections if our *biradari* members and their supporters are able to move freely in different constituencies and canvass for votes that will disseminate a wrong impression that the situation has become favourable for KPs. The real position is the opposite of that. In the present circumstances KPs cannot live and move in the Valley as freely and fearlessly as they can in the rest of the world outside Kashmir. What is needed is providing a homeland in the Valley to KPs. In that they will be able to live in peace. Their honour will remain safe and they will be able to concentrate on their avocations in the absence of terror and threats that they have been receiving for a quarter century now. It is, therefore, that I want to suggest to my such brethren as want to participate in the polls to think twice about this act. They need to think also about the aftereffects that their actions can generate.

This fall some of our adolescent boys are becoming *dwija*. That is through the *yajneopavit* ceremony they will become twice born. They will become full-fledged Brahmins. They will move from childhood to maturity. They will leave behind childish pranks and devote themselves to learning and earning. Many of our young men and women will tie themselves in the knots. They are our future. Some of them may be forced to live away from their elders. That is one of the compunctions of globalisation. In physical distance they may be away; but in mental make-up they should maintain affectionate and healthy liaison with the ones who have brought them up. They are the hope of their elders. As a child is dependent upon his parents, so, do parents, in old age, become dependant upon their grown up wards. I wish these youngsters a happy future.

Dr. L.N.Dhar

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OUR NEWS FOLIO

FROM THE CAPITAL

Poshkara Ashram Organises Durga *Pooja*

Shri Poshkara Swami Sewa Ashram, Najafgarh, New Delhi, remained busy during the Nava Durga Pooja days. Recitation of *Mahimnapar, Durga Saptshati and Panchastavi* was organized every day from *Okdoh to Navmi*. *Kanika Pooja* was performed on Ashtami and *pushpaarchana* was organized on Navmi before the emersion of the Holy Mother. A large number of people attended these functions and participated in the *poojas, bhajans* and *kirtan*. They sought blessings of Maa Durga.

Mahatma Ji awarded a cash prize of Rs.101 to Rohan Bhatt, a boy of 12 years, for beautifully playing the tune of *Mahimnapar* on harmonium during its recitation. A *bhajan"Hei tai maswal intizaras, jata daras vantavey"* was dedicated by revered Mahatma Ji to late Shri M. L. Tickoo, a founder member of the Ashram.

Book *An Understanding of Self* Published

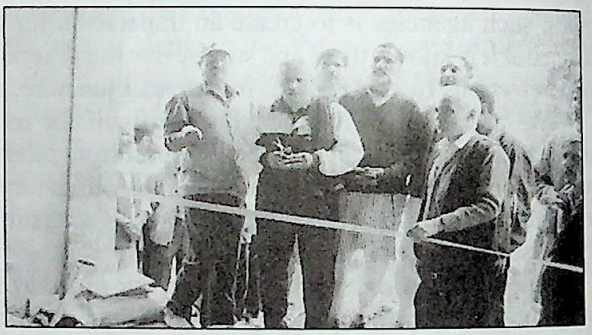
Noted author J. L. Dhar's new book *An Understanding of Self* has just been published Following his retirement from the position of Senior Vice-President, Hindustan Sanitaryware & Ind. Ltd, he has authored four books. His previous book *An Interview with Self,* published by Wisdom Tree Publications, in 2004, has been liked by readers in India,USA and Canada. The book received appreciation, also, from Dr. A. P. J. Abdul Kalam, former President of India.

FROM THE VALLEY

(Photo)

Handwara Mandir has Shopping Complex

A shopping complex, comprising 19 shops, and constructed By Sanatan Dharma Sabha, Handwara, in Shiv Mandir complex, was inaugurated on October 9. Shri Kuldeep Raina, President Zeashta Devi Prabandak Committee, Srinagar, was the chief guest. Shri B. L Pandita, President of the Sabha, presided. Before the inauguration of the ceremony the pilgrims prayed at the Ganesh temple.



They proceeded to Mata Badhra Kali , where a *hawan* was performed on the eve of Mahanavmi. More than 300 *yatris* from Delhi, Jammu and different parts of Kashmir participated in the prayers.

The shopping complex is expected to strengthen bonds of brotherhood among the people and serve as an income–generating source for the maintenance of the Shivjee Mandir.

FROM JAMMU

Migrant Employee is Asked to Vacate

The then Jammu & Kashmir Transport Minister, Shri Mangat Ram Sharma, informed the State Legislative Assembly, on March 17 last, that Kashmiri migrant employees, retiring from Government service would not be forced to leave the Government accommodation allotted to them in Jammu. He added that directions have been passed on to the concerned Department about this order. Shri Sharma was responding to the issue raised in the house by Shri Raman Mattoo.

Yet, a retired employee, Shri A K Bhat, who had gone to the United States for the specialized treatment of his daughter, has been asked to vacate the accommodation allotted to him in Kathua.

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Dharamshalla for *Yatris*

A Press note, issued by the Ardh Ratre Maha Raghneya Sewa Trust, Kheer Bhawani Peeth, Bhawani Nagar, Janipura, Jammu, says that the Trust has constructed a *dharamshalla* with modern types of rooms, halls, bath rooms and toilets for the *yatris* of Matta Vaishno Devi and Shri Amar Nath Ji. The maintenance rent of a room for 24 hours is Rs.50 and for a bed in the hall is Rs.10. Advance booking is to made with the Manager/Administrative Officer of the Peeth Trust office, whose telephone number is: 0191-2536300

FROM GHAZIABAD

Ramprasth Organises *Mahayajnya*

The annual *mahayajnya,* for the welfare of the Kashmiri Pandit community and in commemoration of late Pandit Keshav Nath Ji, popularly known as Pandit Ji Maharaj, a blessed soul, was solemnized with religious fervour on October 25 and 26 in the premises of Vidya Bharati School, Surya Nagar, Ghaziabad. A large number of devotees participated in the *yajnya.* The function ended with the distribution of *prashad.*

Suhakari Yajnya on Nov. 22, 23

The annual *Panch-Suhakari Mahayajnya* of the Kashmiri Pandit Forum, Ramprastha, Ghaziabad, will be organized on November 22 and 23 at Sri Raghunath Mandir Sansthan, Ramprastha, opposite Yojna Vihar. It is being organized for the welfare of the *biradari* members, universal love, peace, progress and prosperity for all. The programme will be: *Yajnyaarambh* on November 22 at 6 p.m,; *purnaahuti* on November 23 at 1 p.m. and *naveed vitran* on November 23 at 2 p.m..

FROM JAIPUR

Ishita Visits Thailand

Ishita Ganjoo, a class XI student of Kendriya Vidyalaya 5, Jaipur, has had an opportunity to go on a week-long trip to Thailand. The trip was under the programme "Thailand through the eyes of Indian Youth." The programme was one of the cultural exchanges organized by the Royal Embassy, New Delhi, from August 10 to August 17 last. During their stay in Thailand the delegates had wide experience of different facets of Thailand's history and culture. They also got an opportunity to learn about the education in Thai schools. The programme is aimed at providing the young generation of India an opportunity to learn about Thailand and interact with the Thai people.

Ishita is the daughter of Smt. Anjana Adalti Ganjoo and Shri Sunil Ganjoo.

They Attained *Nirvana*

Dr S. N. Kaul , S/O late Shri Vishamber Nath Kaul, originally of Tankipora, Srinagar, at present Vipin Garden, Uttam Nagar, New Delhi, attained *nirvana* on October 15 last. He was senior Executive Committee Member of the Harmukh Charitable Society. He, tirelessly, rendered service to this society and the KP *biradari* in the area.

Shri Sarwanand Bhat, S/O late Shri Vishnu Bhat, originally from Zewan, Srinagar, at present Vishno Vihar, Ploura, Jammu, attained *nirvana* on Oct 14 last. He is survived by his wife , Smt Indra Wati (Smt Koushalya Devi), son, Shri Surinder Krishen, and daughters Smt. B. N. Raina, Smt. A K Hakhu and Smt A. K. Kaul.
(photo in the envelope)

Smt. Durga Devi Ji (Smt Arandati Dass), W/O late Shri Dina Nath Dass, of Bomai, Sopore, at present Sari Rakhwala Gomnasa Road, Jammu, on October 7. She is survived by sons: Shri Raj Nath Dass and Shri Nana Ji Dass; daughters: Smt. M. L. Pandita and Smt.Opender Pandita and grand children: Prince Ji, Rakeha, Shashi, Goldi, Sonu, Sunny, Meenakshi, Sahil and Sagar.

Amit Kaul Regrets

Shri Amit Kaul, son of late Shri M. K. Kaul (Qazigund) writes: Obituary, published in the month of October, 2008, on page 107, of late Shri M. K. Koul (Qazigund), I regret that we are sorry that Shri H. L. Labroo and Smt. Phoola Jee Labroo (sister and brother-in-law) have not been mentioned in the said obituary "Shadmos".

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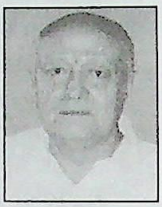
K. P. Sympathiser Has Left Us

A founder member of the Kashmiri Samiti Delhi, sympathizer of the *biradari* and a devoted social worker, Shri Pushkar Nath Dhar, has attained *nirvana.* The spirit of service ran in his veins. He was a tireless worker and would not mind putting himself to inconvenience in order to provide convenience to other members of the *biradari* who needed it. He was a distinguished collaborative member of those Kashmiri Pandits who put their heads and hearts together and erected the Kashmir Bhawan in the country's capital..



When the *Koshur Samachar* lacked resources for the distribution of the journal, a young Pushkar Nath would pedal his bicycle and distribute it to different readers. As a young man he moved to Delhi and lived in that metropolis for 58 years. Yet his soul was in the Valley and his heart in endeavours aimed at doing good to the community. In recognition of his self-less service to the community Shri Pushkar Nath was honoured at a special ceremony held in the Kashmir Bhawan in 2006.

Shri Pushkar Nath hailed from a family of Bagh Sunder, Chhatabal, Srinagar, in which the spirit of service was legendary and exemplary. His elder brother, Shri Gopi Nath Dhar, was instrumental in re-converting those thousands of residents of tribal areas and far-flung villages to Hinduism as had been forced to change religion a century back. Shri Gopi Nath was not rich; yet at the time of his death it was found that he had placed 30 envelopes in his box. These envelopes contained different amounts which were to be donated to various religious and social service organizations with which Shri Gopi Nath had remained connected.

Jagannath Dhar.

***

Nanda Bab *Diwas* on Dec. 20, 21

The 112th *mahajayanti diwas* of Swami Nanda Bab Sahib will be celebrated at Ashram Swami Nand Bab Sahib, Lale Bagh, Jammu, under the patronage of Swami Chaman Lal ji Bamzie.

This auspicious day, named as 'Kalyan Kari Divas', will be celebrated in the memory of this great *mastana,* by performing *mahayajnya* for *jagat kalyan.* It will commence on December 20, 2008 (Saturday), at 10 p. m. and will conclude on December 21, 2008 (Sunday) with *poornaahuti* at noon followed by the award ceremony function and *prasad vitran* from 1 p. m.

The President of the Ashram has invited all, along with their family members, relatives, friends and other well wishers.

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Poems, Paintings by J & K Artists

The Convention Hall of the India Habitat Centre, of New Delhi, reverberated with songs and melodies on October 12 when poets from Jammu, Kashmir and the Capital recited their poems in the presence of a gathering of connoisseurs of literature and Muse. Among the poets, who regaled the listeners were Padmashree Padma Sachdeva and Amit Salathia, who presented Dogri compositions. Keshav Malik and masters Neelu Tikoo and Qazi Firaz recited English poems. Inder Salim gave Kashmiri and English verses. Shama Sondhi presented Hindi poems. Majority of the verse writers comprised the ones who write in Kashmiri. These included Fayaz Dilbar, Brij Nath Betab and Ravinder Ravi.

The four-language poetic symposium was chaired by Mir Imtiaz,of the Faculty of Fine Arts, Jama Millia Islamia. The poets rendered rhythm, beauty and foresight. The event brought home to the listeners the fact that if versifiers have an opportunity of meeting and listening to one anothers' compositions, the art, presentation presentation and production of the individual poets attains higher standard. The function was held under the programme "Strains of the Himalayan Spirit." Its poetry session was preceded by a display of paintings. Among these were works of distinguished artists. Shama Sondhi put up her "Harmony of Heights" and "Jhelum". There was Mir Imtiaz's "Age – I & Heritage", Rajender Kumar's "Sculpture 1", Satyawati Malik's "Ahrabal Falls", Shalley's "I have a touch sadness - deep down", A. K. Raina's "Symphony in Blue", Anjali Khosa Kaul's "Reflections," Inder Salim's "Lalded Vaak", Kumud Mohindra's "Recalling Yesterday", Lakshimi Khosa's "World of Paradise", Sukjeet Singh's "Sun rising in the valley" and Siviya's "Women Reflection."

The works portrayed depth, verve and vigour of imagination, strength of colour and nuances of the painting art.

Diverse *Ragas* Enthrall Connoisseurs

For an hour, in the evening of October 6, India International Centre, of New Delhi, generated peace and tranquillity . The occasion was presentation of a musical programme by Vijay Bazaz Razdan, Utpola Borah and Deepika Chopra. Connoisseurs of Muse from Delhi and its environs were treated to melodious tunes of musical instruments and the manipulation of vocal cords .

The programme began with a lecture by Vijay Bazaz Razdan on Hindustani Ragas: The Concept of Time and Season." She said this concept is India's contribution to the world of music. This concept got established when appropriate *ragas,* at,the appropriate time and in the appropriate season produced desired changes in psychological atmosphere, weather and even physical phenomena.

The main programme of the evening began by distinguished musicians singing Mahatma Gandhi's pet song *Vaishnava janato teney kahiyai, jai peer parayi jani ray. Par dukhe upkaar kare toyai man abhiman na aney rai.* That is, he is the real devotee of god who feels the pains of another individual. When a devout person helps a suffering human the devotee should not become proud of what he is doing. The music generated serenity and calmness.

This was followed by playing of violin by Vijay Bazaz Razdan, sitar by Deepika Chopra and vocal music by Utpola Borah. When the musicians, experts in their respective fields, presented their items the artistes seemed to be getting elated and uplifted from the ground. Their facial expressions brightened and they appeared to be nearer the Goddesses whose qualities they were presenting through music. Accompaniment of rhythmic tabla, powerful harmonium and Dr Ayush's melodious tanpura tune lent sonorous support to the other artistes.

Jagannath Dhar

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EDITOR'S MAIL

Kps: Don't be Lotus Eaters

You have not used my last letter and you may not use even this. It needs a bold and enlightened attitude to present another point of view, especially when one is leading a community's publication. But our mindset created by our accepted setup, the editor has prerogatives which are not right to question.

Regarding your editorial in the October issue, Zardari's significant statement had lost its shine, so-called significance the moment it was disowned by Pakistan. This significant outburst of his hid a little personal impetus having lost his wife to terror, an effort to project himself as credible, enlightened President, different from his predecessor to some extent under the U.S. pressure and above all to get rid of the label "Mr 10 per cent" should not be lost sight of. Any conflict anywhere has to be looked from contemporary dispensation and environment responsible for its eruption. It has not to be assessed by stereotyped standards and formulas.

The present Kashmir turmoil is an outcome of conflict between pretentious political Islam and radical Islam Rulers, whosoever, after 47 or round about, were all pretentious vis-a-vis their ideologies. The pretentious part with passage of time has come on the surface with the arrival of Hurriyat, a conglomeration of different. One feeds the other.

Samuel Huntington's thesis in the clash of civilisation that the future conflicts will not be between nation states but religious civilisations is not outdated. His prediction that Islamic states will compare with China to pull down West has not proved appropriate. China, itself, is threatened by Islamic radicals in Xinjiang, previously known as Sinkiang.

Statements by ecclesiastics or liberals have two soul sides. One is for public consumption, the other is latent and one has to read between the lines.

Islam is not very old and it divides the world into Darul Islam and Darul Harb. It is ordained upon the faithfuls to carry out Jehad to convert Darul Harb into Darul Islam. In the days of the Prophet, it could not be imagined Muslim's living in democratic-cum-exclusively non-Islamic states.

It took a lot of time in the West to eradicate religion from politics. Islam will have to go miles with changing times, and eliminate radical Islam from political Islam.

America is a dynamic nation state spending a lot for funding research on trends in political and religious thoughts around the world in the interests of America and the democratic world.

The state organs in the US are very much alive and very sensitive to its interests unlike India. The Jews there, though disliked by some, are very much alive to their interests, compared to Kashmir's who are resembling lotus eaters.

Meek people have no place on earth, a sieged populace has to make its furnaces roar and make its problems not only audible but also visible in all their dimensions and this monthly of the community under your editorship can play a vital role.

M.L.Zutshi

Defence Colony, New Delhi-24

Need to Shun Differences

Our slogan is one goal under one leadership. There can be difference of opinion among the community leaders which is easy to resolve in the larger interests of the community. We have suffered and are suffering for which we are ourselves responsible. Who can deny the truth that Kashmiri Pandit was forced to leave the Valley because of his national outlook and believer of live and let live axion. A community believing in coexistence became migrants in its own country, segregated and separated from its homes and hearths. Under threat from various militant outfits he was forced to leave his aboriginal land. The land of saints and suffies, at one time called Reshiwaer is no more paradise on the earth. While turning the pages of history. Kashmiri Pandit has ever remained assimilating

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and peace-loving. But things went against him and he was dubbed as an Indian agent. He was a soft target scared and frightened, hounded and had to flee leaving behind everything —movable and immovable. The state administration was paralysed and the Central Government failed to assess the deteriorating situation in time. It was too late to control as the situation in the Valley had gone from bad to worst. Mainstream political leaders went in hibernation. For Kashmiri Pandits it was a question of survival in a quite opposite environment. After facing so many hardships, he was able to sustain. There was no other option for our youth than to go outside the state in search of work learving behind their kith and kin. The doors of employment in Jammu and Kashmir State were closed for them once and for all. Our family units got shattered, divided and fragmented. The cultural and social fabric of our community got erased. We stand politically unheard. We are stepping in the 20th year of migration and it is unfortunate to say that we could not stand united. Unity amongst us is the solution for the goal we are fighting for. The time demands a vibrant and viable strategy to be adopted in the pursuit of our goal. Our divided leadership cannot take us anywhere and will prove dangerous for the community cause. We don't stand even forceful Vote Bank and as such to make it decisive we have to evolve mechanism. Presently the process of voting for Kashmiri Pandits is cumbersome. Some modifications are needed in the voting process so as to make it easy for us to cast a vote. Some names in the voter lists of the Valley stand deleted which need to be corrected. For the community interests egoist tendencies should not stand in the way of our common cause. Our demand is homeland and in the present political scenario of Jammu and Kashmir state the demand stands for the test of the time. At this stage we should shun our differences and under one banner fight for the cause of homeland. One goal and one leader should be our motto for all the times to come.

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Unified Jammu, Kashmir, Ladakh and Gilgit

—Ashok Vaishnavi

PRIME minister Dr. Manmohan Singh has reasserted that 'borders cannot be redrawn.' It is a broad hint for Pakistan and China to quit Pakistan-occupied Kashmir (PoK), and Aksai Chin and the Trans-Karakoram Tract, respectively.

The categoric affirmation by the Government of India should be followed by reverting to the original title of the state - Jammu, Kashmir, Ladakh and Gilgit.

Jammu, Kashmir, Ladakh and Gilgit is the 'cradle of Indian civilization' and crown of the multi-religious, multicultural, multilingual and multiethnic India. Sharing border with China, Pakistan, Afghanistan and Tajikstan, the state comprises the provinces of Jammu, Kashmir, Ladakh and the Pakistan-occupied Kashmir (PoK), and China-occupied Aksai Chin (Ladakh) and the Trans-Karakoram tract.

Dispute

On August 15, 1947, the strategic northernmost state spanned 222,236 sq. km. Since independence, the state has downsized to 101,387 sq. km. Ladakh province 59,146 sq. km.; Jammu province 26,293 sq. km.; and Kashmir province 15,948 sq. km (seven per cent of the state).

The dispute in Jammu, Kashmir, Ladakh and Gilgit is not *'azadi'* for the seven per cent territory of the Kashmir province. The dispute is the illegal Pakistani and Chinese occupation of 50 per cent of the state's territory.

Pakistani Occupation

On September 6, 1947, the grim military signal, 'all Sikhs killed, all women raped', was transmitted to headquarters by the Pakistani commander who attacked Skardu.

On October 20, 1947, tribals from Pakistan invaded Jammu, Kashmir, Ladakh and Gilgit. On October 23, Pakistani soldiers joined the invasion.

On October 26, 1947, Hari Singh, Maharaja of the state, signed the Instrument of Accession and joined the Dominion of India. On the same day, Prime Minister Pandit Jawaharlal Nehru ordered the joint Supreme Commander-in-Chief of India and Pakistan to kick out Pakistani invaders from the entire state. Documents since released expose that British officers disobeyed the command.

On November 4, 1947, even as war was continuing in the state, a Major Brown hoisted Pakistani flag in Scout Lines, Gilgit. Under the nose of the British, Pakistan sent special representatives to witness the event. Towards the end of the month Pakistan sent a political agent to rule over Gilgit. British perfidy tells a despicable tale. From 1947, 35 per cent of Jammu, Kashmir, Ladakh and Gilgit or 78,114 sq. km., is in the iron grip of Pakistan.

Pakistan split the occupied territory into two entities. One comprises the districts of Bagh, Bhimber, Kotli, Mirpur, Muzaffarabad, Neelam, Poonch and Sudhanti, managed by a Pakistani 'puppet' local administration. The other is the centrally-ruled Northern Areas (shorter version for Federally Administered Northern Areas) combining Gilgit, Baltistan (a district of pre-1947 Ladakh province), Hunza, Nagar, Ishkoman, valleys of Darel and Tangir, and Shaksgam valley. In the pre-1947 state, the valley of Shaksgam, north of Siachen Glacier, was in Shigar, Baltistan.

Chinese Occupation

In 1949, China closed the border between Nubra (Ladakh) and Xinjiang and stopped the centuries' old trade between India and Central Asia.

A year later, China invaded Tibet. The Dalai Lama and thousands of Tibetans escaped to India. To stem the tide of fleeing Tibetans, China blocked Ladakh-Tibet links and terminated the millennia old-relations between India and Tibet.

In mid-1950s the expansionist Chinese government reneged on *'Hindi-Chini Bhai Bhai'*

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and Chinese army intruded into Aksai Chin (eastern Ladakh province). By 1956–57, the occupying army had built a military road through Indian territory linking Xinjiang (southeast China) and Xijang (western Tibet). Indian discovery of Chinese occupation led to border clashes culminating in the Indo-Sino war of 1962.

By 1962, China had seized 17 per cent of the state or 37,555 sq. km., in Aksai Chin and made clear its intention of staying put by might. A year later, Pakistan gifted to China the 5,180 sq. kms of Trans-Karakoram tract.

Was Indian territory advance payment to China for building Pakistan's nuclear arsenal, which know-how was consequently traded by Pakistan with the tacit approval of China in the international nuclear black market?

Demographic Change in PoK

In 1947, the population profile of the PoK was 90 per cent state-subjects and a less than ten per cent non state-subject population. Pakistan drastically and, in many cases, brutally altered the demography of the region. By settling Punjabis and Pakhtoons in the PoK, Pakistan has redrawn demography to mostly Sunni Muslim and predominantly Punjabi speaking as against only 20 per cent Kashmiris or state-subjects (Pakistan 1991 census). The redrawing of demography in the PoK is one of the many overt Pakistan violations of the United Nations (UN) resolutions.

Annexation of NAs

Historically and geographically, the Northern Areas (NAs) (72,971 sq. km., 33 per cent of the state) belong to Jammu, Kashmir, Ladakh and Gilgit. But, on 28 April, 1949, Pakistan annexed the region through the illegal Karachi Agreement. The annexation of the NAs is another contravention of the UN writ.

Genocide in Gilgit, Baltistan

Gilgit was an important city on the Silk Route through which Buddhism spread from South Asia to the rest of Asia. Sanskrit Buddhist texts including the long version of the *Heart Sutra* have been found in Gilgit. The Dards and Cizinas figure in Pauranic lists of peoples, with the former finding mention in Ptolemy's accounts of the region. Combining paganism, Hinduism, Buddhism and Islam, the unique Balti blend of Shaman rituals, Indian, Tibetan and Muslim influences is welcoming of the winds of modernization. In the Wahabi arena this is satanic which requires 'cleansing'.

In May, 1988, Zia, branded butcher of Gilgit-Baltistan, first created and then exploited a minor issue of moon sighting and observance of Ramadan fasting in Gilgit to orchestrate the murder of thousands of Shias. Zia's army of 80,000 Wahabi extremists shouting *'ek Shia maaro, jannat mein ghar banao'* (kill a Shia, enter Paradise) wiped out Shia villages in Jalalabad, Bonji, Darot, Jaglot, Pari and Manawar. The dead included hundreds of women, children and elders. In the three-week long pogrom copies of the Holy Quran, 25 Shia mosques and imambargahs were burnt. Shops were looted and schools, medical centres, wheat and maize crops, fruit trees and timber forests were torched. The genocide was followed by Punjabi and Pakhtoon colonization, which has drastically altered the population profile of the NAS. The 1947 population ratio of 1:4 (non-state subject to state-subject) has changed to 3:4.

Later, Pakistani-trained Islamist *lashkar* replicated the tactics of ethnic genocide, slaughter of anti-Pakistan leaders, and terror induced by bloodied guns in the Kashmir province. Evidently, Gilgit and Baltistan were practice ranges for Wahabi racists.

UN Directive

In 1948, at the UN, Pakistan agreed without reservation, to withdraw from occupied areas; accepted to take back Pakistani tribesmen and nationals who had entered the state for the purpose of fighting or had settled therein; and recognized India as the sole administrator of the unified state. Importantly, the UN ordered and Pakistan concurred to end 'any intrusion into the State of such elements and any furnishing of material aid to those fighting in the State'. The

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third directive, holding a referendum, was strictly pursuant to Pakistan fulfilling the first two germane directives and ensuring that there is no intrusion of any kind into the State.

The Pakistan-based, Pakistan government supported and now banned *Lashkar-e-Toiba* has denounced the US, Israel and India as existentialist enemies of Islam. One of the eight reasons for *Lashkar's* global *'jihad'* is the restoration of Islamic sovereignty where Muslims were once ascendant. The construct of Pakistani *jihad* (in 1947 and since) is the exclusive desire to annex territory on the basis of religion. Hence, the non-implementation of the 60-year old UN resolutions, three attempts at forcing a decision through holy *jihad*, the 20-year ongoing *jihad* in the state, ethnic cleansing in the Valley, Gilgit and Baltistan, and the brutal demographic change in the PoK. In the interim, the construct of racial expansionism reneged on the Tashkent Declaration (1965), ignored the Simla Agreement (1972), and while pretending to embrace the Lahore Declaration (1999) planned war against India in Kargil.

Regardless of every Pakistani commission or omission, the unalterable writ of the world body remains the unconditional withdrawal of Pakistan from the PoK and Indian control of the unified state.

Return of Kashmiri Hindus

Approximately in 3000 BCE, the *Mahabharata* and *Nilamat Purana* (a Vaishnavite treatise) refer to the Valley as the seat of Vishnu (*Cakradhara*). Acharya Vasugupta founded Shaivism, the seventh school of Indian philosophy in Kashmir, in the ninth century CE. The tenth century critiques of Kashmir's philosopher Abhinav Gupta anticipated by centuries ideas later propounded by Kant, Hegel and Schopenhauer. It was in Kashmir that Charaka composed the *Charakasamhita*, the foundation for the medical system of Ayurveda. Evidence suggests that Kalidasa was a Kashmiri Brahmin for whom the Valley 'is more beautiful than heaven, the provider of supreme bliss and happiness, and where I bathe in a lake of nectar.' Emperor Ashoka visited 'the cradle of Indian civilization' twice and patronized the university of Takshashila (near Gilgit close to the northern bend in the Indus), which was one of the two nonpareil centers of learning of ancient India.

'Namaste Sharadey Devi Saraswati mati pradey vasatvam mam jivahaagrey sarwa vidya prada bhava' (Oh, Divine Mother of Knowledge, bless me with the insight to manifest the unmanifested) is the Valley's prayer to Goddess Sharada. In South India, every morning Hindus face north to 'the cradle of Indian civilization' to begin the day with the propitious *'Namaste Sharada Devi, Kashmira Mandala Vasini'* (Greetings Goddess Sharada who lives in Kashmir). In antiquity, the region (of Kashmir) was known as Sharada Desh (land of Goddess Sharada). The Sanskrit invocation *'Namasté Sharadé Devi Kashmira puravasini'* confirms that Kashmir is the abode of Goddess Sharada. Goddess of Knowledge and the consort of Brahma, Sharada is another title for Narda and Saraswati or Vaghdevi.

The 2500-year ancient Sharada Peeth (temple and/or university) of Goddess of Knowledge is in the PoK. Situated in the valley of Shardi, near the confluence (*sangam*) of Kishanganga, Saraswati and Madhumati rivers in Upper Kishanganga valley (Neelam valley), the Peeth is consecrated to the triple form *(triveni)* of Sharada, Narda, and Saraswati or Vaghdevi. The holiest of Holy *triveni* of Sharada Peeth is to Hindus what Bodh Gaya is to Buddhists, Pavapuri is to Jains, Jerusalem is to Jews, Christians and Muslims, the Vatican is to Catholics, Mecca and Medina are to Sunnis, Karbala is to Shias and the Golden Temple is to Sikhs. For over six decades, a billion people in India and abroad have not been allowed to pay obeisance to holy 'trinity' at Sharada Peeth.

A core competency of the state is spiritual tourism in Baltistan, Gilgit, Hunza, Nagar, Jammu, Kashmir, Ladakh and Shaksgam valley. Traditional and spiritual tourists of all faiths from

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all corners of the world would spend billions of dollars in the state. But, the occupation by Pakistan and China, the truncated nature, four wars, 20 years of low intensity warfare and persistent interference by the ruling establishment of Pakistan (especially the Inter-Services Intelligence) and Islamist extremism in the state's political space have put it back by decades.

Sixty years after the first *'jihadi'* invasion of 1947, President Asif Ali Zardari of Pakistan recently admitted that *'freedom fighters'* in the Valley are terrorists. Expecting that the religious minority of Kashmiri Hindus can live peacefully or will be secure in the Valley dominated by the intolerant and violent Wahabi ideology is to live in a fool's paradise. Only the elimination of terrorists from Jammu, Kashmir, Ladakh and Gilgit can induce the state's largest religious minority to return to homes in their 5000-year-old homeland. This can be achieved by the withdrawal of the theocratic Islamic Republic of Pakistan from the PoK, followed by unification and administrative control by the secular, liberal and democratic India. The mainstreaming with the Indian success story will also motor the fullest realisation of the state's unlimited socio-economic potential.

Unification

India is transforming into one of the great economies of the world and the interest of India and China, neighbours and two great powers of the 21st century, will converge. Tibet epitomizes the convergence of interest of the giants. Friendship and trust are not visible in the blinding glare of national interest and geopolitics. The consequence of our acquiescence in 1950 is clear.

What would change the violent and entrenched Wahabi mindset that has travelled from distant shores to Pakistan to the PoK to the province of Kashmir? It is not suggested that confidence-building measures or the open borders initiative should be stopped or curtailed. Logically, there is a need to pursue these goals with greater vigour. What is implied is that as there are no rewards or punishments but only consequences, acquiescing in the state's partition by accepting the Line of Control (LoC) as the geographical boundary erases the UN resolutions, denies the Tashkent Declaration, negates the Simla Agreement and trashes the Lahore Declaration.

Conservatism and Liberalism

Zia's conservatism (intervention) pushed Pakistan towards fundamentalism, obscurantism and probable fragmentation. He redefined education and Islamized all subjects including sciences. Pakistan's history was rewritten to fit his vision. Replacing Jinnah's vision of Pakistan as a secular Muslim country, Zia turned Pakistan into an Islamic state run to uncompromising *Sharia* (Islamic law). The tinpot dictator fantasized that after the fall of the Soviet Union, Pakistan would occupy the vacant space by spearheading Islamic domination especially in non-Muslim countries. Pakistan's 'Islamic bomb' is a byproduct of the flawed construct of an expansionist Islamic superpower in a world awash with Islamic revolutions. Intrinsic to the construct is the destabilization of India having the world's largest religious minority, and the self-destructive Pakistani 'sphere of influence' strategy for Afghanistan, Tajikistan, Uzbekistan and other Commonwealth of Independent States and Bangladesh.

Understanding the nature of the imbroglio in the Kashmir province (seven per cent territory of the state) will simplify the complexity: Pakistan has been indulging in flouting UN resolutions, changing demography in the PoK annexation of the NAS. Pakistan's radicalization Wahabi *'jihad'* against Shias in Gilgit and Baltistan; ethnic cleansing in the Valley, Gilgit and Baltistan; the reneging on bilateral pacts; destruction of more than 3000 temples in Kashmir province. desecration of Raghunath Mandir and Aksharda; attack on Indian Parliament, Pakistan-based terrorist training camps for Islamists who with the help of Pakistan army were and are being pushed into the state; Pakistani terrorists' abetment in serial-bombing more than a score of Indian cities, the slaughter of thousands of

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innocent, unarmed women, children and men across India, refuge to the Interpol wanted terrorist Dawood Ibrahim; protecting bin-Laden; Pakistan-supported terrorism in Punjab; three failed *'jihads'* to capture the state by force; the 20-year ISI-engineered *'jihad'*; suppression of the Balochis' and Sindhis; the pathetic condition of women in Pakistan; the 9/11 'aerial' bombing of New York; London bombers; Islamist terrorism in India, Afghanistan and Bangladesh Guiding into and offering state protection in the PoK to Taliban and Al-Qaeda cadre and bombing of Indian embassy in Kabul; the list is endless.

A nation can destroy or renew itself through either conservatism (state intervention) or liberalism (least or no intervention). Zia's conservatism (racial expansionism) destroyed Pakistan. Lincoln's conservatism saved the American Union. Reagan's neo-liberalism forced Bush to intervene with the trillion-dollar bailout package and financial regulations. Rajiv's liberalism is owned by all successive governments. India has a choice; Talibanization or *Sufiana* Islam? Religious nihilism or upholding the Constitution? Fragmentation or preservation?

This is not to mean that intervention has not been violent or linked to Hindu, Muslim, Sikh, Christian, Communist or Naxal extremism. However, there are moments in a nation's history when conservatism preserves and liberalism destroys. Hegel and Toynbee posited that nations do not learn from their history. By ignoring history, we are witness to the second liquidation of Hindus in the Valley. For precluding a replay of the past, intervention must not only be fair and firm, it must also appear judicious. The unification of Jammu, Kashmir, Ladakh and Gilgit is not only fair but is also judicious.

(The writer is the Chairman of Jammu, Kashmir, Ladakh and Gilgit Unification Forum)

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Kashmir Solution Needs Burying Past

— Irfan Husain, Noted Pak Analyst

WHILE we in Pakistan are focused on the violence in our tribal areas, as well as on the suicide attacks in our cities, it has been a long, hot summer in Indian-administered Kashmir.

Before this latest round of unrest, the conventional wisdom was that the rebellion in the Valley was waning. In the current protests, the younger generation seems to be in the forefront and, unlike many of their parents, they want independence and not union with either India or Pakistan. The Kashmiri struggle had always contained a strong element that wanted the people of the Valley to go their own way, but over the years, pro-Pakistani groups, frequently supported by Islamic parties and intelligence agencies in Pakistan, had threatened to hijack the movement.

In the last few years, however, as the cross-border movement of militants slowed in the wake of 9/11, it had appeared that the fervour for freedom had ebbed. It is clear now that passions remain high, and it only needed a spark to rekindle the torch. This was provided by the government's decision to transfer 100 acres of land to a Hindu trust to create facilities for pilgrims. In a land where demography is destiny, the move was bound to provoke a strong backlash.

Against this background, Asif Zardari's choice of words to describe the Kashmir uprising in New York during his recent visit was unfortunate. While there are certainly many terrorists who have committed atrocities in Kashmir, there is a strong element of idealism as well. In the current protests, in particular, thousands of young Kashmiris are determined to wage a peaceful struggle.While it is true that one man's freedom fighter is another's terrorist, we do need to tread a fine line here. It has been convenient for successive governments in New Delhi as well as the mainstream Indian media to label all the protestors 'terrorists'. This makes it seem to the outside world that these are all violent, unreasonable people whose demands should be rejected. However, this simplistic approach denies the real history of the protests, as well as India's own blunders and brutality in dealing with Kashmir over the last 60 years.

But we are where we are, and cannot rewrite the past. Instead of apportioning blame, we need to see how this complicated, simmering dispute can be resolved once and for all. Above all, we must make sure this issue does not continue to prevent normalisation of ties between India and Pakistan, as it has these last six decades. Zardari spoke of this recently, and was attacked by the Pakistani media for calling a spade a spade.

Kashmiri groups see the ongoing tension between the two neighbours as one way to apply pressure on New Delhi to make concessions. But four wars and countless rounds of talks have shown that Pakistan cannot force India to give ground. As the disparity between the two countries increases, Pakistan's leverage is further reduced. Ultimately then, Kashmir's fate is in its own people's hands. Perhaps if we can detach it from the Indo-Pak rivalry, there is a better chance that Kashmiris can shape their own destiny.

During his years in power, Musharraf did try and resolve the problem, putting a number of proposals on the table. Perhaps his biggest contribution to the peace process was to move beyond the UN Security Council resolutions. Over the years, these had become irrelevant, but were articles of faith to the Pakistani establishment. By limiting the options before the Kashmiri people to union with India or Pakistan, the resolutions did not visualise an independent Kashmir, something most Kashmiris seem to want.

Clearly, given India's constitutional and political constraints, total independence seems a distant dream. Kashmiris have to realise that compromise is a necessary part of all negotiations. Equally, the Indian establishment

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must see that keeping 600,000 troops in Kashmir indefinitely is no solution either. And Pakistan, although it is an interested party, must understand that it is a third party, and must not scuttle any understanding that emerges, even if it is not to its liking.

All three need to see that while we squabble in our backyard, the world has changed beyond recognition. For easily quantifiable reasons, all three need peace. Kashmir desperately needs tourists to visit its lovely valley and mountains to prosper. And tourism thrives only under peaceful conditions. India would like to sort out this issue if it is to play its rightful role on the world stage. And Pakistan requires peace on its eastern border if it is to fight the extremist threat within and on its Afghan frontier.

Beyond these pressing compulsions is the larger threat posed by Islamic extremism to the entire region. This cannot be fought piecemeal: just as these terrorists do not recognise international borders, the response must be transnational.

Then there is the economic dimension to the conflict. Normalisation would finally unlock the vast potential for trade and tourism in South Asia. Thus far, SAARC, the regional grouping, has been largely ineffective because of the bickering between India and Pakistan. But should leaders in the two countries finally show some maturity and break the deadlock, immeasurable benefits could result.

So what could be the contours of a settlement that would be acceptable to all three parties? There has been much talk of softening the Line of Control, and allowing Kashmiris to come and go. Although a bus service was started a few years ago, bureaucratic controls have restricted traffic to a trickle.

Unfortunately, hawks on both sides make sure that any positive mood is rendered meaningless. Spies and soldiers have a vested interest in keeping tensions high. Unless politicians can rise above short-term interests and take bold decisions, we will remain frozen in our self-defeating postures.

India has the advantage as it is more powerful, and can therefore take unilateral steps without fearing losing its edge over Pakistan. In addition, the political leadership in New Delhi controls the military in a way we in Pakistan can only dream of. But this also means the government has to carry most of the opposition with it before it makes any concessions. In Pakistan, the decision-making process is both easier and more complicated. Ultimately, however, it's all about vision, political courage, and the desire to bury the past.

(Courtesy Daily Dawn, Karachi.)

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Home-less KPs Need Homeland

—Dheeraj Zutshi

DURING the period of turmoil in Jammu regarding the agitation for restoration of rights to Shri Amarnath Shrine Board, two things came to the forefront :

Kashmiri Muslims are extremely intolerant towards Hindus in general and Kashmiri Pandits in particular. They have many faces, one each for each ideological class of our society. They may behave secular in front of Hindus but they are communal to the core of their hearts. They hate Hindus, particularly Kashmiri Pandits and oppose tooth and nail every attempt of Pandits to resettle back in their homeland.

Kashmiri Pandits must reconsider their demand of going back to their homes. Our relationship with Kashmiri Muslims is at a point of no return. When we can't live together we must part amicably!

When Ladakhis and Jammuites are demanding a separate state for themselves, why not Kashmiri Pandits. I, personally, was a strong advocate of going back to our homes and hearths before this agitation but this agitation has shown us the real face of Kashmiri Muslims. We can't live together ! Those who think they CAN or WILL, are living in a fool's paradise! Many of our intellectuals were demanding a separate homeland within Kashmir for Kashmiri Pandits within the framework of the Indian Constitution, say a State or a Union Territory. Now, the less intellectual class like myself, is growingly coming of to the same opinion.

I, as a Kashmiri Pandit, strongly affirm that QUADRIFICATION OF J&K STATE IS A MUST! Besides a state of Jammu, a state of Ladakh and a state of Kashmir, a Separate Homeland for Kashmiri Pandits within the Kashmir Valley with a State or a Union Territory status is the legitimate right of every Kashmiri Pandit. Call it SATISAR, PANUN KASHMIR, KASHYAPMERU or whatever a majority of us decides, that is least important. But strive for it and show to Kashmiri Muslims that we too can do it ! If Kashmiri Muslims are sick of India (as they put it), we are sick of Kashmiri Muslims and their oppressive regime. If Kashmiri Muslims don't want to live with India (as they say), we don't want to live with Kashmiri Muslims either. If they want a separate country for them from India (as they convey it to the outside world), we also want a separate homeland for us in the Kashmir Valley but with India and not with them. We want a division of Kashmir. And nobody on this earth can deny us this right of ours, nobody at least in India. When Muslims of Undivided India can have a separate country carved out of it for them, our claim is far more strong and firm looking at our historical background. We have a written history of more than seven thousand years in Kashmir as per Pandit Kalhan's *Rajtarangni* which unfortunately for Kashmiri Muslims is the officially approved history of ancient Kashmir) and Muslims in general don't have a history of more than fourteen hundred years in this world and about a half of that in Kashmir. The state of Jammu and Kashmir has three regions— namely Jammu, Kashmir and Ladakh — and they have nothing in common. They differ culturally and traditionally. They have totally different languages, lifestyles, ways of living and on top of that Jammu and Ladakh have become colonies of Kashmir which, in turn, has since 1947 unjustly subjugated and marginalized not only these but also Kashmiri Pandits whom they claim to be their brethren!

As per their policy since 1947 when they attained power, they, politically and economically, marginalized Kashmiri Pandits to the extent that a large number of Kashmiri Pandits went to other parts of India in search of jobs. After 1947, a Muslim was always preferred over a Hindu in terms of jobs, admission to colleges (both medical and engineering) and even the Assembly seats where Hindus were a majority were divided in such a way and merged with other seats that

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Hindus formed majority nowhere (i.e Rainawari) And giving Habbakadal seat to Hindus as a reserved seat was an alm given to them and is even today a representation of our subjugation and pitiful political condition in the state of Jammu and Kashmir, a state of free India! One Kashmiri Pandit in an Assembly of 85. What a pity!

And the last nail in the coffin was the mass and gruesome killing of Kashmiri Pandits which resulted in their mass migration during early 1990.

Nevertheless what has happened to the community as whole, individually almost every member has done well and attained good achievements in life whether in some job or in some kind of business or otherwise but as a community we failed because the success mantra we applied only in our private lives and , we haven't done it for the community. Now need of the hour is to rise to the occasion, bury all differences and show to the world that we are one as a community, i.e. Kashmiri Pandits and place our demand which, I think, is simple and one that will have a universal acceptance as it is the one which each and every human being in this world will want for himself —a respectable life, a life of dignity, a place where nobody stops me from praying as I want or as per my tradition, a place where I can live in peace, a place where my family members feel safe to live, i.e. my mothers, sisters, daughters, a place where nobody calls me *dali-Bata*. That is all we want and nothing else.

Eighteen years have passed since migration and no one seems to care for us. And as per the given political condition of India, where everyone is in competition to appease Muslims whether Congress, Mulayam, Lallu or any Tom, Dick and Harry, nobody will care for us! So it is up to us to write our own destiny. And there is only one way, i.e. HOMELAND and nothing else should now satisfy us !

Our Homeland

A place or probably one erstwhile district of Kashmir, not the new one but the one that was there till 1947, will do. We can have our own assembly, our own C.M , our own rule, and, at least, a union territory status for us. We can have our own Kashmiri language as an official language with Sharda script as the official one, with which we Kashmiri Pandits are unfamiliar. It may be on the verge of extinction but is not fully extinct ! It can be revived on the basis of Israelis who developed ancient Hebrew language and its script, which had not been in use since one thousand years, when they became a country in 1948. They employed research scholars from every nook and corner of the world in the Hebrew University, Tel Aviv, setting up of which was one of the first steps they took after gaining independence in 1948. After gaining political independence, they strived for cultural and social independence. We should study them, how they achieved political independence, how they made progress in building modern Israel with roots firmly grounded in their tradition, and how they survived Holocast and afterwards came back strongly when Hitler had almost wiped them out from the face of the earth! I think we are in a similar situation as Jews were in early 1940s; persecuted and still being persecuted. There, Hitler did it to Jews, now Muslims are doing it to us.

But unity and only unity will give us success and nothing else. What Kashmiri Pandit lacks today is unity and selflessness. Otherwise, nobody would have dared to touch us!

One more thing that is eating our identity today is culture-degradation. We feel ashamed to speak in Kashmiri, or make our young ones to do so! We don't follow the way prescribed in scriptures! We have almost made our SHARDA script extinct! We don't take pride in being a Kashmiri Pandit; rather we feel ashamed of being one! Wherever we go we easily get mixed with the locals and in their culture but at the expense of our culture!

We should rather make our presence felt wherever we go. Propagate our culture, take pride in calling ourselves Kashmiri Pandit ! Don't take any nonsense from anyone.

(The writer lives in Jammu)

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Valley's KP Properties Need Government Protection

—B.N.Dhar

ON October 21, 2007, I and other members of my family went to Srinagar. On the following day we went to Zeeth Yaer, the holy place. It has been transformed from what we had seen of it in the years gone by. The building of the dharmashala has been renovated and accommodation was available for the *yatris* for their stay. The water of the spring was pale blue as before and after taking a dip we performed puja, all of which made us feel good and refreshed.

On the morning of 23rd October, it being Tuesday, and our third day in Srinagar, we went to Khir Bhawani which is a must visit place for most of the Kashmiri Pandits, especially those like us coming from outside for a visit to Kashmir. It has a quiet dignity of its own which attracts people and helps in making communication with God. As usual, we found the locals selling milk and flowers to the *yatris* and a few of them ventured inside the campus or the compound that surrounds the *asthapan,* which was rather surprising. Some of the worshippers happened to have come from Jammu and from outside. Some of them were drawn from the services, like the Army and the BSF. They looked relaxed and happy for the visit, a feeling we shared with them.

We made rounds praying to the Goddess Ragniya Devi to shower upon us her benediction and bestow her grace and good fortune upon us, and to the people at large. But the scene was pitful; there was silence all round as there were very few visitors. Nevertheless, the Pandit who was doing the puja was having a good time, as he was, I think the only *pujari* available at the scene. The houses looked solemn, gaunt, and in a deplorable condition. I wondered whether the local Dharmarrth Trust, of which Dr. Karan Singh had been the Chairman for some time, had been wound up and therefore ceased to exist.

We had a cup of *kahwa* and *luchies*, which revived our spirits and helped in the remembrance of our previous visits and of the years gone by.

Looking around we had an uneasy feeling of loneliness and deprivation. This was largely due to the fact that almost the entire community of Kashmiri Pandits had been driven out of the Valley in the later half of 1989 and 1990 under threats of widespread killing. Some of them had been killed; their women raped before their very eyes without any protection from the V.P. Singh Government at the Centre or from the state government. The houses which we had seen before and which had accommodated many visitors to the shrine now looked skeletal and almost deserted like our own homes that had come to us as part of our heritage. All that was dead and gone during these two decades of turmoil engineered by militants, trained and equipped by the ISI of Pakistan. The government slept or preferred to ignore the threat to the Pandits. Even though Mufti Mohammad Sayed, a Kashmiri himself was the Home Minister in the V.P.Singh government.

We drove back to Vicharnagh, which we had not set our eyes upon since October, 1947, when we left Kashmir for Delhi soon after the tribal invasion. Our eldest brother, Late Shri J.N.Dhar, who was the Aerodrome officer, Safdarjung Airport, Delhi, had been deputed by Shri R.K.Nehru, Secretary, Dept. of communication and Civil Aviation to fly to Srinagar, on 29th October with the first batch of troops of the Patiala Infantry to Srinagar, and help in coordinating their movements with the assistance of the local administration. Sheikh Saheb had taken over the reins of administration as Chief Administrator of the State and it must be said to his credit that he helped in maintaining internal peace and security, which helped the Army to wrest the initiative from the invaders and to drive them out from the Valley. I remember having met Sheikh Saheb in his chamber after a few days to plead with him to drop his plan to abolish the State Department of Archaeology. I explained my point of view to him at length. At last he agreed with my view, and allowed the Department to continue its workd The Department was later taken

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over by the Department of Archaeology (ASI) at the Centre.

The sight which met us at Vicharnag, the place where I was born and brought up, was one of utter desolation. The dharamshala was still there but it was falling apart; the old tablet of "Vicharnag" in Urdu alphabet was still intact. The small spring, which used to have refreshing water, sky-blue in colour, with the water flowing gently in the stone channel, was now blocked by mud and chunks of earth in what appeared to be deliberate attempt to cover it up: or it could well be the result of sheer neglect. The bigger spring closer to the temple was equally in a dreadful state, its water having turned dull green, and some dirty objects floating on its surface. It was a pathetic sight and the main reason for this was that no Pandits might have visited the place during these years. The open ground surrounding the temple was eaten up by new buildings of Muslims, who had also purchased their houses or, what seemed more likely, just occupied them. They had taken possession of the well-watered vegetable-growing gardens on the land attached to the houses of the Pandits. The Pandits had all left the place for Jammu and some of them had even settled down at Delhi. What was once a well-knit community had been scattered by an ill wind to different parts of the country.

We Visited our ancestral home in Vicharnag, which to out dismay, had been occupied by local Muslims. On enquiry, they told us that they had taken the rooms on rent from someone in Soura. We could not believe our eyes or ears as the new house, if one could call it that, had been built by our father way back in 1935 and was our sole property. Since we had not sold it to anyone, how could anybody claim its ownership and give it on rent. It was symbolic of the actual situation in the Valley where in the city or the towns, especially in villages, where the entire properties (except where they had been sold at throw-away prices to the locals), had either been encroached upon, sequestered or simply appropriated by the locals as their own property. The government should have set up an organisation to register the properties of the Pandits, kept a record of these and prevented anyone to have occupied or taken possession without authority; which means, in effect, that Pandits may find it difficult to reclaim their properties even if they choose to return to the Valley.

We left Vicharnag with a heavy heart. We had gone there to lay claim to our roots. We found to our disappointment that these roots had been snapped and destroyed and lay buried under the thick debris of the past two decades of strife in the land of our birth.

One day we went to Ishber by car. However, I felt the element of sport and fun missing from the routine excursion. I remembered those childhood years when we used to cover the distance on foot up to Nasim Bagh, and from there take a boat up to the eastern end of the lake, where we performed the puja, have lunch and then return home the same way we came. In the afternoon, we drove to the Shankaracharya temple on a winding road flanked by trees, which presented a wonderful sight.

During the visit to Ishber, I suddenly came face-to-face as it were, with the hard reality of life as it has evolved for the Pandits over the last two decades. Across the lawn and surrounded by a couple of Muslim houses stood what appeared newly-built house by a Pandit but since abandoned in all its terrible loneliness and gradual decay which is true of the other houses in Vicharnag. If only the state government had passed the relevant legislation and provided the necessary framework to take possession of these properties left by the Pandits, and held them in trust on their behalf and maintained them, and given them on long lease by the owners (without being sold) it is conceivable that these houses could have been maintained in a good state. Viewed in retrospect, it would appear that the state government, itself, had paid little attention to this problem, and allowed the locals to occupy the properties left by the Pandits.

We should impress upon the Central government

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to set up a commission of enquiry to go into this question, fix the responsibility for these crimes against humanity, suggest ways and means to restore these properties to the Pandits, extend suitable financial and other assistance to them coupled with the required security in order that they are able to settle down in the Valley, wherever this may be possible.

The past is dead and buried. Will there be a resurrection and a new beginning it is difficult to say but we must re-establish our links with the place of our birth. This is a problem, which should attract the attention of all the organisation of Kashmiri Pandits in Delhi and elsewhere in the country.

(The writer lives in Sheikh Sarai, New Delhi)

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This is the second part of the text of a paper read by Dr. S.S.Toshkhani at the seminar on Lal Ded organised by the Foundation for Universal Responsibility of His Holiness the Dalai Lama held at the India International Centre, New Delhi, on March 15, 2008. The third and last part of this talk will appear in the subsequent issue of the journal. —Editor.

Lal Ded's Spiritual Journey-II

—Dr. S .S. Toshkhani

LIVING her life on her own terms as an individual now, she had no one to look to for guidance or help except the old Siddha Shrikantha, an adept in Kashmiri Shaiva yoga who belonged to the lineage of the sage Vasugupta. Earlier in her life also she had received spiritual direction from him. On the evidence provided by her verses, one can safely come to the conclusion that she must have studied a wide range of the seminal texts of Kashmir Shaivism with the venerable Shaiva master, including the *Tantraaloka*, *Shivasutra* and *Vijnaana Bhairava*.

One cannot but wonder, therefore, to find modern Lal Ded scholars like Jaishree Kak Odin accept, on the one hand, that "Lalla's verses reveal her deep knowledge of the esoteric practices of Kashmir Shaivism" and, on the other, use all the shrill feminist jargon at her command to make statements that have really no relevance: "Her oral transmission can be seen as a subversive act to the written discourse to which she and other people did not have access"; and "Her life in many ways represents a challenge to the prescriptive ideology of brahminical texts, including the Gita...", etc. One does not know on what evidence she describes Lalla as "an outsider to the written Kashmiri Shaiva tradition". In making such sweeping observations, Jaishree seems to be toeing the line of the colonial historians of yore and their present-day successors, the Marxist-liberal scholars who reduce everything Hindu to "Brahminism" — a bogey some dyed-in-wool feminists also find fashionable to flaunt. Arun Shourie has aptly summed up this left-lib-feminist approach to Hinduism in words: "In a word, both corruption and evil, on the one hand, and exploitation on the other, are germane to, they are inherent in Hinduism: Hinduism is Brahminism; Brahminism is that 'ism' which serves the interests of the Brahmins; these interests can only be served by the exploitation of and oppression of people of lower castes. Hence, Hinduism is necessarily an arrangement for the exploitation and suppression of the mass of people."

Jaishree Kak Odin certainly should have known that Kashmir Shaivism does not discriminate on the basis of caste, creed or gender and that the Tantric worldview it is rooted in holds the ultimate reality as feminine in essence. Her pettifogging, therefore, over whether the impersonal and transcendent reality called Shiva is male or female is inconsequential; whatever her feminist reflexes may make her to say. She surely knows that Kashmir Shaivism had its female adepts much before Lal Ded appeared on the scene, *Yoginis* like Keyuravati, Madanika and Kalyanika having imparted the knowledge of the doctrines of its Krama school to male aspirants Yogaraja, Bhanuka and Eraka, who in turn spread it to areas as far as the Chola kingdom.[1] As for oral transmission, that was how disciples were actually introduced to the theory and practice of non-dual Shaivism by their preceptors. Odin should have also remembered that the great Abhinavagupta gave priority to direct experience over knowledge of what she calls the "prescriptive texts"; and if Lalla did so it was not just because she was a woman, but because she was a mistress of Shaiva yoga.

Lalleshwari, began a new life as a liberated woman with the quest of the divine taking her from place to place as a wandering ascetic. We do not know anything specifically about these wanderings of hers, but she renounced only the

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householder's life and not exactly the world as that was not the Shaiva way of approaching existential problems. All we can say is that she got Siddha Shrikantha's guidance and sympathy in full measure as she set out on her spiritual quest, even though legends say that she could not resist taking occasional potshots even at him. This is how we find her when she started her spiritual journey: tormented by loneliness, uncertainty, anxiety, self-doubt, inner conflict, yet restless to find out the deep secrets of life and death. We have no means to know what the first *vaakh* she composed must have been, but poetry must have surely come to her as a medium to express her agony and anguish, to connect her with the eternal, the transcendent, the divine. It must have helped her to retain her equipoise amidst mental turmoil. To survive! Here is how she depicts her state of mind in probably one of her earliest though most memorable *vaakhs*:

With a rope of untwisted thread I tow my boat upon the ocean
Will my God hear me and carry me across?
Like water in vessels of unbaked clay, I am wasting away
Oh, how I long that I would reach my home!

This verse evokes the image of a forlorn and frail woman fighting rising waves to tow her rickety boat across a perilous sea with a prayer to God on her lips and restlessness in her heart to reach the other shore where her home is. Sounding more like an anguished cry, it shows how vulnerable and weak Lalla must have felt when she embarked on her god-ward journey. How unsure of herself. How helpless. Towing boats in turbulent waters is a common scene in Kashmir and the metaphor of crossing *bhavasaagar* or the sea of existence is often used by Bhakti poets. But how touchingly personal it has become here, the words "untwisted thread" creating a tremendous effect. And how untouched and beautiful is the associated image of being wasted like water in vessels of unbaked clay. This is typical Lalla — original and extremely creative. The feeling of frustration and utter fruitlessness of all efforts that this metaphor expresses is really moving.

In fact, Lal Ded's verses are an intimate record of her sufferings and struggles, her aspirations and achievements. Sometimes they show her beset with lack of self-confidence and overcome with despair and frustration. Sometimes they depict her restlessness to establish a personal relationship with Shiva, the pangs of separation that torment her mind and the intense desire of absorption in Him. There are also times when she realizes that it is her own imperfections and weaknesses, her own unpreparedness and follies which are hindering her progress towards her destination. But the most memorable of her verses are those that reveal her heart's wounds from under the saffron robes of detachment:

I Lalla went forth in the hope of blooming like a cotton flower
Many a blow did the ginner and the carder give to me
And the spinning woman spun me into a fine yarn
The weaver stretched me on his loom with a kick
But when the washerman dashed me on the washing stone
And rubbed me hard with fuller's earth and soap
And the tailor's scissors cut me piece by piece
Then did I, Lalla, obtain the way of the Supreme.

Here Lal Ded uses the analogy of the process of manufacturing a garment from a cotton pod to illustrate the suffering she has endured at various stages of her spiritual development. At each stage the progress is extremely slow, but there is no way but to go through this entire excruciating process to reach the final stage of perfection.

In another verse, she tries to say that she is well aware that she is ill-equipped for pursuing her spiritual goals. She simply does not have the wherewithal for it; she feels:

For my wooden bow, I have a reed for an arrow!
An unskilled carpenter for building my

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royal mansion!

In the marketplace, a shop unguarded am I A body uncleansed by waters holy

Oh how can I tell my plight!

How can she expect to hit the target when the arrow she has on her bow is but a blade of rush grass. The carpenter she has got to build her royal mansion is totally unskilled, she laments, referring to her body. Her physical and mental faculties, she feels, are hardly developed to help her transcend her limitations. She is just not in shape to go for the ultimate goal. And whatever little merit she may have already acquired, she is in the danger of loosing in her unguarded moments, like a shop without a lock in a busy marketplace which can be easily burgled. Her mind is like a flock without a shepherd with its thoughts like sheep running in all directions.

The feeling of being "suspended in the emptiness between two worlds, one which she has just left and one whose threshold she has not yet crossed but whose door, soon to close again had opened slightly"[2], overtakes her. That is what she seems to express in this verse:

The sling of my candy load is loosened

Bent is my body like a bow

I don't know how to carry this burden?

My guru's words have pained me like a blister of loss

Like a flock without a shepherd I have become

The weight of worldly pleasures, "sweet and enticing as candy", has begun to hurt as the "shoulder knot" that holds it on her back has loosened a bit "because of her entry into the mystic life", but the burden has now become more unbearable. Even her guru's words are proving of little help as he has told her to give up allurements of worldly things and concentrate on meditating on her inner self. And this she is not able to do because she finds that materiality still distracts her.

In yet another verse, we find Lalla assailed by self-doubt and feelings of uncertainty and helplessness. The fear of loosing direction and being stranded midway between what she has given up and what she is yet to achieve overtakes her:

I came by the highway but by the highway Idid not return

Stranded I am now halfway on the embankment

came by the highway but by the highway I did not return

Stranded I And the light of the day has already faded

I searched my pockets but not a penny did I find

What shall I now pay to the ferryman for ferrying me across?

Desperateness seizes her as she feels that she does not have the means to reach the other shore of transcendence. In terms of Shaiva praxis, the problem with Lalla as a questing mystic is that she is disempowered because forces operating outside her consciousness are crippling her. To move towards empowerment, she needs to undergo more rigrous discipline and strenuous practice. *Gururupayah*, the guru is the means, says the *Shivasutra*.[3] So she approaches her guru for guidance, and the first thing he tells her is to withdraw from the external world and turn her gaze into the inner core of her being:

My Guru said but one thing you must know,

How, from within, still further in to go

The words became my precept and my chance

And so it is, I Lalla, naked dance.

(Trs. Nila Cram Cook)

What the guru is stressing here is interiority, or inwardness, which is one of the fundamental features of practice in Kashmir Shaivism. It is important for the Shaiva aspirant to realize that everything resides within our own consciousness and nothing exists outside it. As Mark S.G. Dyczkowski writes:

"This all embracing inwardness is only possible if there is an essential identity between the universe and consciousness. The events which constitute the universe are always internal events happening within consciousness because their essential nature

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is consciousness itself."[4]

In Kashmir Shaiva terminology, this is called A*tmavyapti*. Shaivism suggests two methods to realize non-duality between the self and the universe: A*tmvyapti* and *Shivavyapti*. In A*tmavyapti* or self-expansion, the universe is seen as an expansion of the self and the seeker merges the external world into his/her inner consciousness to realize the self within himself/ herself. In *Shivavyapti*, the process reaches its fruition "when the inner knowledge gained is applied to the external world in extrovert meditation" and "the outer is looked upon as a gross form of the inner", as Dyczkowski puts it.

Yet, ignoring what it actually seeks to convey, the meaning of this verse has been completely mutilated. The connection of the last line is severed from the context provided by the first three lines and Lalla's emphasis on the ecstasy of inwardness is treated as her self-confession of wandering in the nude. The word used in the original Kashmiri is *natsun*, which means to dance and also obliquely to wander. So it is subjected to willful distortion and taken to mean that she actually disrobed and went about in that state without caring for social conventions of decorum or decency. This is hardly credible as wandering naked in the freezing temperatures of Kashmir winters is just not possible. Besides, Lalla's herself in several of her verses talks of the necessity for feeding and clothing the body. Trying to explain things, Georg Feurestein expresses the view that "the nudity attributed is a symbol of her profound surrender to Shiva, which stripped her of all egoic motivation"[6]. I personally feel that that Lalla's statement about her so-called disrobing could well be a reference to discarding the P*anchakanchukas* or the five coverings of Maya that conceal the real nature of the self. And the word *natsun* could be literary taken to mean dancing in the ecstatic state of God-consciousness. But even if she did move about scantily clad, challenging the orthodoxy and throwing the rigid conventional codes of dress and decorum to the winds, like the Kannada saint poetess Mahadeviakka, it can be taken as her last act of defiance against an oppressive social system whose gender discriminatory rules she just could not accept.

Lal Ded was in a greatly disturbed state of mind after she turned her back to her husband's home and took a leap into the dark to set out on the unexplored path to mystic realization. Rejecting a socially protected life, she finds herself vulnerable and exposed to every kind of insecurity and anxiety. including that of staving off hunger, as this verse seems to suggest:

O restless mind, do not be afraid!
The Eternal One is taking care of you
You may not know it, but He will satiate your hunger
To Him alone you must cry for help.

In another verse she says:

Do not torment your body with pangs of hunger and thirst
When it feels weak and weary, take tender care of it.

(To be concluded)

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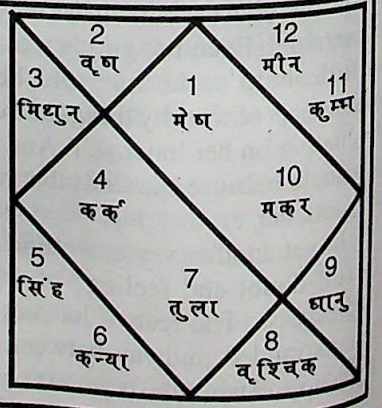

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Somadeva — Genius Poet

—Inder K Chaku

KASHMIR has produced a galaxy of eminent scholars in many fields such as history, literature, mathematics, astrology, political science, erotica, Buddhist philosophy and medicine. During the 11th century there were two great litterateurs known as Bilhana and Somadeva. These shining planets on the horizon of the literary field of India occupied high positions, Bilhana under the King Karma of Chalukya dynasty Vikrama VI and Somadeva during King Ananta's period. Bilhana wrote *Vikramadevacharita* on a Chalukya emperor, and Somadeva wrote, *Kathasaritsagara.* Ocean of Rivers of stories *Kathasaritsagara* contains 21,388 stanza's in 18 Lambhakas (books) in 124 Taranga (chapters). Somadeva wrote this ocean of stories for the amusement and edification of Queen Suryamati, the regent Queen of King Ananta. In addition of her being very pretty, Queen Suryamati was a very wise person. Bilhana also has praised her. But the disturbing experience of the constant fight between King Ananta and Kalasa (Father and son) would give her great agony, anguish and mental distress. To get some relief from the torment, she asked Somadeva to write some stories so that she was at least for some time able to relax.

Suryamati's Tribulations

King Ananta ruled Kashmir from 1028 to 1063. His queen Suryamati, alias Subhata, was a most beautiful lady. She was the daughter of the King of Kullu of Kangra. Suryamati was younger to her brother Prince Rudrapala. Rudrapala, along with another price Diddapala, came to the Valley from Kangra. King Ananta liked them and enjoyed their company. Both these unscrupulous princes were shameless, dishonest and deceitful. However, gaining King Ananta's goodwill, the princes gradually started embezzling the Government treasury. Kind Ananta also had a very a bad yet very expensive habit of chewing betel leaf. The king got it from outside the Valley. Padmaraja, a businessman, from outside the Valley, used to supply betel leaf and a mixture to the King. The King had to pay a huge amount for the cost towards that. Slowly the treasury became empty. The King then pawned his diadem and throne to Padamaraja.

One day of the year the diadem and the throne had to be taken out in a procession for the common man to have a hearty look and also pay their respects to the throne. Unfortunately Padmaraja refused to part with it without clearing the debt. It was, therefore, at this critical juncture that queen Suryamati came on the scene. She suddenly decided to put these entire extravaganzas to an end. The first thing she did was that she bought back the diadem and the throne by giving her personal treasure to Padmaraja.

Meanwhile the two princes, Rudrapala and Diddpala, died and the King came under the direct influence of his virtuous wife Suryamati. She took the charge of the business of the King. She succeeded in taming her husband who on her behest changed himself into a saint and earned great applause from the people and in the palace. By and by, the state treasury became full and there was peace and happiness in the country. King Ananta attained so much self-confidence that he led expeditions to the territories adjoining Kashmir on the south and asserted his authority over them. Things were slowly changing for the peace and prosperity of the country and Suryamati's efforts began to flower, which earned great admiration of the people of the country. Unfortunately the feminine weakness in her came to destroy everything the queen did and achieved. She prevailed upon the

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King to abdicate Kingship in favour of her son Kalasa. After some hesitation the King agreed and it was in 1063 that Kalasa's coronation took place. The Ministers were surprised and unhappy over the decision.

Kalasa had developed some grudge against his father prior to his kingship. As soon as he became the King, he started misbehaving with Ananta, Suryamati was always there to intervene and rescue the situation. Ananta, therefore, was left with no choice but to leave the palace. He then, went to Vijayesvara (modern Bijbihara), near a shrine of Sadashiva and wanted to live peacefully. Of course Suryamati accompanied him. But king Kalasa would not let him live peacefully. He wanted his father to leave Vijayesvara and go to Parnotsa (modern Poonch). He therefore, got the place torched where the King was living. This angered the King so much that he wanted to wage a war against his son. Again the Queen dissuaded him from doing so. For the first time the king shouted on her and there was altercation between the two. Ananta Deva could not bear what his wife told him and he took out a dagger and pumped in his stomach and died. The shattered Queen Suryamati also joined him on the funeral pyre. Prior to her death such surcharged atmosphere would give her pain and distress. She had, therefore, asked Somadeva to write for her.

Somadeva, therefore, initially took help from the *Brihat Katha* (Great Tales) composed by Gunadhya. When Gundhaya, a great poet from Andhra, wrote those tales, he showed these to Satavahana (king of Andhra) who was another litterateur, who initially rejected the stories. Shocked Gundhaya began to burn them. As per Somadeva he burnt about 600,000 of them. However, when Satavahana came to know about it he rushed to the spot and saved only 100,000 of them which then came to be known as *Brihat Katha.* The original work of *Brihat Katha* is in fact lost but has survived through monumental work *Kathasaritsagara* (Ocean of Rivers of stories) of Somadeva. Initially it was Kshemendra who had conceived the idea of giving Sanskrit rendering to the works of Gunadhya but that did not materialise and after 70 years Somadeva materialised the same.

Somadeva's work is a masterpiece; the tales have flavour of exotic sexual pleasure of erotica. His works are compared with medieval European fairy tales with magic, demons, vampire and high adventure. Evidently, the book was written sometime between A.D. 1063 and 1089 when Kalasa was on the throne and Suryamati was still alive. This greatest piece of literature is the collection of stories which have pun, ethos, smiles, romance and dramatic turns. It is just difficult to translate or adapt the stories of Somadeva. However, one such story out of the Ocean of Rivers of Stories goes as below:

Merchant's Young Wife

There was a rich wine merchant in Vikrampura. He was totally engrossed in his business of extracting wine for which he had employed many labourers. In this process he neglected his beautiful and young wife. Her voluptuous youth took her to amusing herself with the servants. While engaged in passionate kissing and hugging with one of the handsome woodcutters, one day, her husband appeared unexpectedly at the house. The scene enraged the master and he took out his dagger. Sensing a great danger, the sharp-witted wife disengaged herself from her lover's embrace and with an angry face ran to the merchant and screamed at the top of her voice that the servants had crossed all limits of dishonesty. She said that she had seen him (the one with whom she was engaged in an embrace) drinking the fine wine which the master had kept only for his personal use. She made the husband to believe that she, while investigating, asked the servant woodcutter to come out with the truth, but he denied it. She therefore, decided to smell his mouth and found

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that he had stealthily consumed the quality wine. The young wood cutter also added to the dramatic scene and said that under the circumstances no self-respecting person can continue to work in an atmosphere of mistrust where the mistress of the house always smells the servants mouth. Therefore, he took his bag and baggage and left the house.

By then the merchant's wrath had subsided. He felt himself foolish to doubt his wife. But suddenly he realised that the woodcutter was a strong one and used to do a lot of work. He therefore, chided his wife and told her not to behave like this with the servants for a small quantity of wine. He told her that it is difficult to get such hard working workers from the market on such a meagre payment. Saying this he rushed out from his house and found the woodcutter walking. He stopped him and requested him not go away from the house and assured him that he would continue to get all what he was enjoying.

(The writer lives in Kashmiri Apartments, Delhi.)

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J&K is a Tangle, Not a Dispute

—J.L.Jogi

THOSE who think that problems connected with Kashmir constitute a dispute will hardly ever reach its resolution even if they take recourse to the best of the basic axioms of political diplomacy. They must understand that, instead, it is essentially a deeply frustrating tangle comprising a large number of kinky loops studded with an even larger number of multiple points, cusps, nodes and course-changing inflexions.

Its most significant loops are the deliberations of a motley of organizations working for cross-purposes like independence, accession to Pakistan, greater autonomy, status-quo, self rule, demilitarization, total integration with the rest of India and many others working for a confusion to be so confounded as to exploit it to the maximum possible extent. Among its various multiple points are a union territory status for Ladakh, Kargil, Pandits' homeland and regional councils for discriminated Jammu and Doda regions; joint control, regional self-rule, demilitarization and soft borders as proposed by Musharraf and on top of these, scores of militant outfits pursuing their own varied and hidden agendas. Historically, such points include annexation of far-flung areas by Dogra rulers and their hundred-year rule over a predominantly Muslim-majority and a Brahmin-minority area, the unforgettable Hindu rule for thousands of years, earlier, followed by the rule of alien Sultans, Chaks, Mughals, Pathans and Sikhs, leaving behind a subtly-amalgamated culture. Decades-long sham popular rule and wars waged by Pakistan have added further ruggedness to the loops of this tangle.

The most visible cusps are the transitoriness of Bakshi's developmental works and his cheap festivities, Sadiq's use of legislature to create a nationalism of sorts, indifference of mainstream political parties leading to isolation and alienation of the state, misuse of Article 370 by locals, Indira Gandhi's unhappiness with Farooq and consequent division of nationalist National Conference, manipulation of the electoral process by political parties, growth of induced fundamentalism in the garb of greater religious freedom, violently enforced exile of the Pandits and above all, the callous neglect of the Line of Control enabling free flow of arms and militants into the Valley, the results of which are evident now.

The unfortunate times when leaders and events changed their course form many of its inflexions, Hari Singh's indecisiveness and later his accession in 1947, Pakistan's support to the Maharaja and later the economic blockade and invasion in October, 1947; India's initial rebuttal of the Stand-Still Agreement and later armed defence of the state; chasing the invaders and yet leaving out a large chunk uncleared; S.M. Abdullah's attestation of the Delhi Agreement of 1952 and later his imprisonment, UNO's plebiscite resolutions and their recently-proclaimed obsolescence, Security Council's deliberations and the exercise of veto by the then USSR and a lot more of such situations have added sharp curvatures to the branches of this ominous tangle. Further, in this context, the recent volte-face by the PDP in the Amarnath Shrine land allotment matter is the latest turn of events giving the most disturbing twist to this mess of affairs. The nodes indicating the efforts made from time to time towards convergence in order to tide over this quagmire include the Dixon Plan, Bakshi's brand of politics, strengthening of the Congress in the state by G.M. Sadiq and Mir Qasim, Jai Prakash Narain's support to the Sheikh in reviving the National Conference, dissolution of the Plebiscite Front, Sheikh's second Chief Ministership and declaration that accession was complete and irrevocable, electrol victory of the Sheikh over the Janta Party-backed Moulvi Farooq's party, Farooq Abdullah's slogan of reversal to the position of 1953 to win hearts and minds of people. And above all these, now Dr. Manmohan Singh's proposal of irrelevance of borders for freer trade and travel without altering any positions on the ground are all steps suggested or taken to seek convergence, but all that has proved to be of no avail. Conclusively therefore, it has not been possible all along till now to formulate this com-

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plex tangle into a univariate polynomial to seek its zeros called solutions.

But even as this is so, it would not be out of place to quote from the book *Pakistan* by Dhamodhar P. Singhal, a former professor at the University of Queensland, Brisbane, Australia, that "Various solutions to this problem suggested earlier ranging from independence to division and federal and condominium arrangements did not find acceptance with all concerned and in particular, were rejected by both countries. In 1964 S.M. Abdullah, after his release after 10 years, met Nehru and Ayub Khan to persuade them to meet in a conference. It is believed that only the principal participants knew about the proposals though there was high optimism in the air. But Nehru's death on 27th May, 1964, removed even that faint hope which had appeared on the horizon. It has however, been suggested that Nehru and Abdullah had suggested an autonomous Kashmir forming a federation with India and Pakistan, the defence of which could be guaranteed by the UNO or by both countries. President Ayub had rejected this proposal then."

And then, sadly, as Nehru's pyre was being lit on the banks of the Yamuna on that fateful day, a lonely and desperate Abdullah was seen crying in the midst of a vast multitude of men and women who had gathered to bid farewell to one of the greatest well-wishers of the people of Jammu & Kashmir. Perhaps, this is time for Pakistan to reconsider now what Ayub Khan had rejected then, of course, the word Kashmir being replaced by secular Jammu and Kashmir in the above given proposal and thereby foreclose all the other nasty options and bring about the most widely aspired cultural and political harmony in this whole sub-continent of Asia.

(The writer is a retired Reader of the Delhi University)

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India Cannot Cede Land

-Moorthy Muthuswamy

THERE is a little-known secret of South Asia. You ought to know this one if you want to understand the escalating religious conflict in Kashmir, pitting two new nuclear-armed nations —secular India and Islamic Pakistan - against each other.

This is the secret: From every newly-formed Muslim majority area of South Asia - without exception - including Pakistan, Bangladesh and in India's own Kashmir, non-Muslims have been massively cleansed and driven to Hindu-majority India. It is for this above reason that Pakistan is at least 97% Muslim and India is at least 15% Muslim.

Besides implying the inability to co-exist, it may be reasonable to interpret these data as a form of conquest in the name of Islam.

The scary part is that the religion-based passion for conquest never stops! Muslim-concentrated areas in nearby non-Muslim lands are singled out for further conquest. We now have documented evidence that a long-term and systematic funding process was put in place to indoctrinate the Muslim majority in Indian Kashmir to develop hatred toward their Indian nation, to identify with pan-Islamic aspirations, and to sponsor armed insurgencies.

While Pakistan and just about all Muslim nations support "self-determination" of Muslims in Indian Kashmir, they are deafeningly silent in acknowledging that the portion of Kashmir Pakistan holds is almost devoid of non-Muslims.

Also conveniently unspoken is the complicity of the Kashmiri Muslims in driving out over 300,000 non-Muslim Kashmiris to the rest of India and the religious apartheid practices of the ruling Muslim Kashmiris over the non-Muslim subjects within the state.

Seen in the appropriate context, the claims of "self-determination" of Muslim-majority Kashmir from India is a clever prescription for conquering more land at the expense of non-Muslims, by attaching the land of Kashmir to Islamic Pakistan.

Is it not ironic that Pakistan would want more land from India when it owes India significant portion of its real estate as a compensation for having driven out its non-Muslim population to India? India has had to absorb the non-Muslims driven away from Pakistan's Kashmir without a murmur or two.

The beleaguered secular Indian state, which gave even more rights and generous subsidies to Muslim-majority Kashmir, has been successfully portrayed as an "occupier" of Muslim lands and an "oppressor" of Muslims. The die has been cast.

Indoctrination and recruitment of Muslims for terror has now extended into the Indian heartland with devastating consequences. At this rate, capital flight is inevitable and so is the systematic destruction of the Indian economy.

A slower version of the Darfur-like situation is developing in India. Thanks to subsidies and the high cost of fighting terror, Indian Kashmiri Muslim children do not die of malnutrition. But children in the rest of India do — about 6,000 of them every day! Even sub-Saharan African states are no worse than India when it comes to malnourishment of their children.

The excitement of a resurgent India is fast getting replaced with a nation that is undeservedly on its way to becoming a graveyard of tens of millions of malnourished children and their parents for ever trapped in grinding poverty.

These little Indians deserve to live - and that alone is a moral high ground India can rely on to resolutely fight back without ceding any more land to the agents of conquest.

(The writer is a distinguished author)

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SUITABLE MATCH INVITED FOR KP BOY, 30 YEARS 180 CMS B-TECH (ELECTRONICS) FROM INDIA, MS (COMPUTER ENGG) FROM USA. WORKING IN USA ON HIB VISA, INNOCENT ISSUELESS, DIVORCEE, CASTE NO BAR. CONTACT PARENTS AT E-mail: rajkaul17@yahoo.in OR MOBILE : 09410287796. 2408-11

SUITABLE ALLIANCE INVITED FOR MY SON MANGLIK 187 CMS TALL 7TH FEB 1976 BORN AT 7.47 AM IN SRINAGAR. BBM PURSUING MBA WORKING AS MANAGER IN U.K BASED COMPANY AT BANGALORE CONTACT MOB.09871584545, 09945088244 2409-11

WANTED SUITABLE MATCH FOR NON MANGLIK HANDSOME KP BOY, 173 CMS TALL, BORN 11-8-77 10.55 AM (SRINAGAR). ENGINEER PLASTIC MOULDING. WORKING AS BUSINESS DEVELOPMENT MANAGER IN A REPUTED COMPANY AT DELHI. WELL SETTLED FAMILY, FATHER CENTRAL GOVT CLASS I OFFICER.INTERESTED MAY PLEASE CONTACT: D. K. GANJOO 4/586, VAISHALI, GHAZIABAD (U.P)201010. PHONE:0120-2770901, MOB 9811108666/ 9899493035. E-mail: dkganjoo@yahoo.com 2410-11

ALLIANCE INVITED FOR MY SON BORN 30TH OCT 1979, 6.35 AM AT SRINAGAR. DIPLOMA IN ELECTRONICS AND COMMUNICATION WORKING WITH HSBC HYDERABAD AS LOTUS DOMINO (IBM APPLICATIONS) ADMINISTRATOR. DRAWING RS.4.00 LACS PLUS PERKS. FOR DETAILS PLEASE CONTACT R L KOUL 0191-2501287, 9419146795 E-mail: roshankaul@gmail.com 2411-11

WANTED SUITABLE MATCH FOR OUR SON BORN 23 APRIL 1979 AT 07 PM AT SRINAGAR (KASHMIR)HEIGHT 167 CMS B.E(MECHNICAL) MBA I.M.T GHAZIABAD.WORKING AS PROJECT MANGER/CONSULTANT SAP WITH INFOSYS ADDRESS. E-mail: snpstikoo@rediffmail.com .PHONE 09871069275, 09325737843. 2326-10. 2412-11

ALLIANCE INVITED FOR OUR SON BORN 29TH SEPTEMBER 1979, 12.05 PM AT DELHI, 182 CMS, B.E ELECTRONICS AND COMMUNICATION FROM N.I.T. (REC) JAIPUR PRESENTLY WORKING AS ASSOCIATE CONSULTANT (SAP) WITH INFOSYS TECHNOLIGIES. GIRL SHOULD BE TALL PREFERABLY SAME PROFESSION. PLEASE CONTACT DR. KHUSHU AT JAMMU. 0191-2547411, 09419142944, 09797365575. 2413-11

WANTED A SUITABLE MATCH FOR HANDSOME AND SMART BOY HEIGHT 172 CMS, BORN 1977 ORIGINALLY RESIDENT OF KULGAM DISTRICT ANANTNAG.PRESENTLY WORKING IN WELL REPUTED PHARMA MNC AS MEDICAL REPRESENTATIVE DRAWING FIVE FIGURE. SALARY. INTEREST MAY PLEASE CORREPOND WITH R L FOTEDAR, HOUSE NO. 1782, JAIN NAGAR, KARALA ROAD DELHI 110081. TEL NO. 27582153, MOB. 9958143139 2414-11

ALLIANCE INVITED FOR MY SON (MANGLIK) 175 CMS, BORN 26 NOVEMBER 1979, B.Sc, IN COMPUTER SCIENCE AND TECHNOLOGY. ALSO DIPLOMA IN COMPUTER ENGINEERING NOW WORKING AS A TECHNOLOGY SERVICE SPECIALIST IN FEDEX. DRAWING FIVE FIGURE SALARY. PLEASE CONTACT WITH BIODATA,

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TEKNI AND DETAILS. MOBILE NUMBERS FOR DELHI: - 9953107770. 9958007901. FOR JAMMU: 0191-2473515. 2415-11

DELHI BASED KP FAMILY INVITES SUITABLE ALLIANCE FOR THEIR SON BORN ON FEBRUARY 1980 AT DELHI. HT. 169 CMS, EDUCATED FROM PRESTIGIOUS INSTITUTIONS OF DELHI UNIVERSITY. POST GRADUATE IN ECONOMICS FROM DELHI SCHOOL OF ECONOMICS, DELHI UNIVERSITY. WORKING AS MANAGER IN AN MNC AT BANGALORE WITH A PAY PACKAGE OF RS. TWELVE LAKH. BOTH PARENTS WORKING ON EXECUTIVE POSITIONS. INTERESTED MAY RESPOND WITH COMPLETE DETAILS TO vml_kl@yahoo.co.in 2416-11

SUITABLE ALLIANCE INVITED FOR A KP BOY BORN AT SRINAGAR 25TH JULY 1975 (9.26 A.M.) RASHI-KUMBH, NAKSHTRA "DHANISHTHA" HEIGHT 175 CMS, B.COM FROM DELHI UNIVERSITY AND TWO YEARS COMPUTER COURSE FROM DELHI. WORKING AS CUSTOMER SALES PARTNER IN YES BANK AT DELHI. DRAWING RS 2.75 LAKH PER ANNUM. INTERESTED MAY KINDLY CONTACT B.K. SAPROO, HOUSE NO. 301(2ND FLOOR) WARD NO-4, MEHRAULI. NEW DELHI-110030. MOB. 9868945183. PHONE: 011-26645182. 2417-11

SUITABLE ALLIANCE INVITED FOR MY SON JULY 1979 BORN, HEIGHT 182 CMS, B.E. COMPUTER TECHNOLOGY, MBA. WORKING IN VIRGINIA, USA ON H-1B-VISA, AS SENIOR SYSTEMS ENGINEER, CONTACT K.C.MUJOO, TEL NOS. 9312017528, 9868828747, 011-28531243 E-mail: mujookc@yahoo.com. 2418-11

SUITABLE ALLIANCE IS SOUGHT FOR MY ONLY SON BORN JULY 21, 1980 (20.08 HRS), SRINAGAR, HEIGHT 175 CMS, B.E. (ELECTRONICS), MBA. WORKING WITH TATA CONSULTANCY SERVICES, MUMBAI. INTERESTED MAY CORRESPOND/CONTACT WITH H.K.PIR, B-85, CHETAK APARTMENT, PLOT NO-27/2, SECTOR-9, ROHINI, DELHI-85. CONTACT NO: 9899119910, 9899110073, 9968295729, 011-27865729. E-mail: hkpir1@gmail.com, hkpir@yahoo.co.in 2419-11

WANTED A SUITABLE MATCH FOR MY SON BORN 12TH FEBRUARY 1974 AT 08.43 A.M; 176 CMS, MCA; WORKING IN COMPUTER SCIENCES CORPORATION (CSC), AN IT MNC AT NOIDA. CONTACT CHAMAN LAL BAKSHI, 37/7, ANAND NAGAR, PATTA BHORI, JAMMU-180002; PHONE: 0191-2505825; MOBILE: 9419194504. E-mail: bc_lal@yahoo.com 2420-11

WANTED SUITABLE MATCH FOR KP BOY 1979 BORN, 175 CMS, B.E. (MECHANICAL) & MBA (MARKETING) WORKING AS ASSISTANT MANAGER BUSINESS DEVELOPMENT IN A LEADING AUTOMOTIVE COMPANY IN GURGAON. FOR DETAILS PLEASE CONTACT MR. H.N.KHAR ON 0191-2480463, 09419803084 (IN JAMMU) AND P.K.GANJOO ON 9811103227, 9313568860, FLAT NO 19, SBI APARTMENTS, SECTOR-46, FARIDABAD. E-mail: PK.GANJOO@SAMPARK.INFO. 2421-11

SUITABLE ALLIANCE INVITED FOR OUR SON, 28-12-1972 BORN, 3.22 PM, SRINAGAR, 175 CMS, B.E. (ELECTRONICS & COM) GENERAL MANAGER IN LEADING I.T. & COMMUNICATION COMPANY (SPANCO), GURGAON BASED. DRAWING RS 3 LACS/ MONTH + INCENTIVES, RESPECTABLE FAMILY, EARLY MARRIAGE, PLEASE CONTACT 0124-4046556, 0191-2504614. MOB 094191-30466, 0996849532. E-mail: ganjoousha@rediffmail.com. 2422-11

ALLIANCE SOUGHT FOR MAY 1970 BORN KP BOY, HT. 172 CMS, DIPLOMA IN COMPUTER SCIENCE AND ENGINEERING (3 YEARS) OWN COMPUTER BUSINESS AT DELHI. OWN ACCOMMODATION. KINDLY CONTACT SH. DHAR, MOB. NO-09810440105. 2423-11

WANTED A SUITABLE MATCH FOR OUR SON BORN 12TH MARCH 1979, 4.20 PM AT DELHI, 172 CMS HEIGHT, B.E. ELECTRONICS (MAHARASHTRA) THE BOY IS WORKING AS SENIOR PROJECT MANAGER IN A REPUTED MNC AT DELHI. INTERESTED MAY CONTACT MRS. SARLA LABROO, R-819, NEW RAJINDER NAGAR, NEW DELHI. TELEPHONE NO. 28741594 (RESIDENCE) 9810361594 (MOBILE) 2424-11

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PARENTS SEEK A COMPATIBLE ALLIANCE FOR A HANDSOME KASHMIRI BOY, BORN AND BROUGHT UP IN DELHI, MCA/CCNA CERTIFIED, WORKING IN PUNE AS A SR.SOFTWARE ENGINEER WITH A REPUTED FORTUNE 500 IT COMPANY, DRAWING A HANDSOME SALARY. BOY IS 1980 BORN, 170 CMS.TALL, HANDSOME, SLIGHTLY MANGLIK, VERY WARM AND CARING, BELONGING TO A WELL EDUCATED AND NOBLE FAMILY WITH REFINED TASTES, OPEN MINDED BUT ROOTED IN OUR CULTURE AND VALUES. GIRL SHOULD BE EQUALLY QUALIFIED BEAUTIFUL, WORKING AND OF AMIABLE NATURE. KINDLY SEND THE DETAILS OF PROSPECTIVE BRIDE TO R.K.KAUL WITH FAMILY BIO-DATA AND TEKNI. CONTACT NO.09971770747/ 011-26265355 OR EMAIL US AT kaulmanorama@gmail.com ADDRESS- Y-29 HUDCO PLACE, ANDREWS GANJ, NEW DELHI 110049

2425-11

WANTED SUITABLE, CULTURED, GOOD LOOKING, TALL, PROFESSIONALLY QUALIFIED ALLIANCE FROM KP GIRL FOR MY ONLY SON BORN ON 12-06-1980, HEIGHT 178 CMS, SOFTWARE ENGINEER, WORKING AS SYSTEMS ANALYST FOR SAP PRACTICE IN REPUTED SOFTWARE COMPANY IN MUMBAI. INTERESTED PARTIES MAY PLEASE CONTACT DHARS OF NAI SARAK, KASHMIR AT 09923630182, 020-27415229 OR nancy.dhar@yahoo.com 2426-11

ALLIANCE INVITED FROM A KASHMIRI PANDIT FAMILY FOR MY MANGLIK SON, BORN 12TH OCTOBER 1975 (10.40 PM)AT SRINAGAR OF 160 CMS HEIGHT, BE (MECH)AND A MBA . HE IS CURRENTLY WORKING IN TOP CONSULTING MNC IN KOLKATA. PLEASE CONTACT FOR DETAILS TO P N THUSU HOUSE NO. 904, SARASWATI VIHAR, VIVEKANAND BLOCK GURGAON PH.0124-4032002 ,9891784020 E-mail: amitthusu 11@rediffmail.com

2427-11

WANTED A LIFE CARING COMPANION LADY FOR A LEGALLY DIVORCED ISSUELESS MAN CENTRAL GOVT. EMPLOYEE BORN 1958, 157 CMS, DESIROUS / NEEDY PERSONS MAY KINDLY CONTACT T.K.KAUL, 25-A, KARAN NAGAR, OPP. VED MANDIR JAMMU. TEL. 9419363888 OR 9805112995. 2428-11

WANTED A SUITABLE MATCH FOR OUR SON JANUARY 1980 BORN, 170 CMS, BACHELOR, HOTEL MANAGEMENT (U.K) AND BBA (AMITY) PRESENTLY WORKING IN NATIONAL BANK OF DUBAI AS PUBLIC RELATION MANAGER. WORKING GIRL PREFERRED. MAY PLEASE CONTACT MRS. SUSHMA KAW, 8-C, NILGIRI-I, SECTOR-34, NOIDA. PH: 0120-2506558. 2429-11

A SUITABLE MATCH IS SOUGHT FROM A RESPECTABLE KASHMIRI FAMILY FOR A JANUARY 1978 BORN, 165 CMS TALL, B.E. (INDUSTRIAL ENGINEER) MANGLIK, KASHMIRI BOY (SAHIBI DHAR) PRESENTLY WORKING AS PROJECT COORDINATOR SOKTAS INDIA PVT. LTD. . KOLHAPUR, MAHARASHTRA-416001. INTERESTED PARTY MAY CONTACT, AUTAR KRISHEN DHAR C/O DR. S.N.KAK, HOUSE NO-388, LANE NO-17, RAJPURA NEAR SHAKTI NAGAR, JAMMU TAWI-180001. PHONE: 0191-2581297.

2430-11

ALLIANCE INVITED FOR KP BOY ABHINAV RAZDAN BORN 12-MARCH, 1982, TIMING 11 A.M. JAMMU, HEIGHT 172 CMS, WORKING AS MANAGER IN RELIANCE TRENDS LTD. LAXMI NAGAR, NEW DELHI. PLEASE SEND BIODATA AND TEKNI TO URMILA RAZDAN, WARD NO-6/11. TEH. BASOHLI. DISTT. KATHUA (J&K) HAVING OWN FLAT AT GHAZIABAD, VAISHALI, SECTOR-4/211-S 2, AND JAMMU, TOPH SHERKHANIA, SHANTI NAGAR-G/110, NEAR RAM KRISHNA ASHRAM. PLEASE RESPOND AT: 09958892965; 9999664440; 09419119369. L.L. NO. 01921-251225. 2431-11

SUITABLE ALLIANCE IS INVITED FOR A KP BOY BORN FEBRUARY 1982, 182 CMS TALL. B.E ELECTRONICS MUMBAI. MASTERS IN FINANCIAL ENGINEERING FROM POLYTECHNIC INSTITUTE OF NEWYORK UNIVERSITY NEW YORK. WORKING AS PROJECT COORDINATOR AT NEW YORK UNITED STATES. CONTACT 091912531965, 09419133056. 2432-11

SUITABLE ALLIANCE INVITED FROM GOOD ACADEMIC BACKGROUND AND PROFESSIONALLY QUALIFIED GIRL OF DECENT

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AND CULTURED KP FAMILY FOR A HANDSOME AND ACADEMICALLY EXCELLECT KP BOY AUG. 1981 BORN, 173 CMS TALL, B. TECH. COMPUTERS, MBA. PRESENTLY IN SIGNGAPORE IN CONSULTING IN A REPUTED MNC. MAY CORRESPOND FOR TEKNI/BIODATA AND KULAWALI WITH C.M. BHAN, PRINCIPAL INSTITUTE OF HOTEL MANAGEMENT, BARIAR, G.T.ROAD, GURDASPUR, PUNJAB-143521. PH. 01874 222503 (AFTER 5 PM AND BEFORE 9 AM) CELL: 09417042503. E-mail: cmbhan@gmail.com

2433-11

WANTED SUITABLE ALLIANCE FOR MY SON 173 CMS TALL, BORN JUNE 1980, B.E. (PRODUCTION/ MECHANICAL) FROM MAHARASHTRA. PRESENTLY WORKING WITH TATA AUTO COMP SYSTEMS LTD. PUNE AS SENIOR PROJECT ENGINEER CONTACT FOR TEKNI/KULAWALI TO SHRI HIRA LAL PANDITA, HOUSE NO-54, LANE NO-5, MANORAMA VIHAR, PATA BOHRI, JAMMU. TEL. 0191-2502110, 9419195622. 2434-11

SUITABLE ALLIANCE INVITED FOR OUR (MANGLIK) SON BORN 23-08-1980, 167 CMS, WITH 3 YEARS BACHELORS DEGREE IN HOTEL AND RESTAURANT MANAGEMENT FROM OXFORD BROOKS UNIVERSITY (U.K) WORKING AS MANAGER FRONT OFFICE IN ONE OF THE HOTELS IN DELHI. INTERESTED MAY CONTACT AT PHONE NO. 26250678, 9313010042. 2435-11

SUITABLE ALLIANCE INVITED FOR MY MANGLIK SON, BORN 16 DECEMBER 1980, 177 CMS, B.COM DELHI UNIVERSITY. PURSUING MBA (MARKETING) WITH DELHI BASED MNC COMPANY KOTAK MAHINDRA OLD, MUTUAL LIFE INSURANCE COMPANY LTD. AS DEPUTY CHIEF MANAGER. ANNUAL CTC SEVEN DIGITS. CONTACT WITH TEKNI/BIODATA TO T.B.KAK, G-14, RAMA PARK ROAD, UTTAM NAGAR, NEW DELHI-110059. 011-64653800 (RES) 9910541187, 9212156662. 2436-11

ALLIANCE INVITED FOR MY SON BORN OCTOBER 2ND 1981, HT. 185 CMS, B.TECH (MECHANICAL) PRESENTLY WORKING WITH MANUFACTURING-CUM-EXPORT GROUP IN GURGAON AS SENIOR FNGINEER. DRAWING HANDSOME SALARY. CONTACT R.K.SAPROO, DOOR DARSHAN JAMMU. MOB. 0-9419830254, 9717085111 (DLI) 2437-11

LOOKING FOR A SLIM BEAUTIFUL KP GIRL FOR MY SON (MANGLIK) BORN 2 SEPTEMBER 1973 (23.50, JABALPUR), 180 CMS TALL. Ph.D IN ECONOMICS, DIRECTOR OF WELL-KNOWN INSTITUTE FOR ACADEMIC AND COMPETETIVE CLASSES. KINDLY CONTACT: MR. C.M.KUNZRU, 75-RAMVATIKA COLONY, BAREILLY (U.P) PHONE NO. 0581-2510465, 09456471431. 09412293425. E-mail: kunzrup@yahoo.com 2438-11

WANTED A SUITABLE MATCH FOR OUR SON BORN AUGUST 1971, HEIGHT 176 CMS, ENGINEERING HONS IN COMPUTOR SCIENCE HONS. IN ECONOMICS AND MATHMATICS FROM UNIVERISTY OF MASSACHUSSETTS AHMERST U.S.A. WORKING WITH INTERNATIONAL BANKING CORP. IN VERY SENIOR POSITION. NOW POSTED AT TOKYO JAPAN. INTERESTED MAY PLEASE CONTACT P.N.TICKOO, 1487-C-I, VASANT KUNJ, NEW DELHI-110070. PHONE: 011-26124718, 9868063639. Email: pn_tickoo@yahoo.com 2439-11

ALLIANCE INVITED FOR KP BOY, JANUARY 1980 BORN, 162 CMS, GRADUATE IN ENGINEERING WORKING AS ASSTT. MANAGER WITH TATA COMMUNICATIONS, MUMBAI. DRAWING HANDSOME FIVE FIGURE SALARY. KINDLY CORRESPOND WITH DETAILS TO DR. C.L.RAINA, R-4/119, NAWADA HOUSING COMPLEX, KAKROLA MORE, UTTAM NAGAR, NEW DELHI-110059. PH. 011-32994112. MOB. 9810408710. E-mail: rakeshraina04@gmail.com. 2440-11

WANTED A SUITABLE MATCH FOR OUR SON BORN JUNE 1980, HEIGHT 175 CMS, B.E. (ELECTRONICS) FROM NAGPUR UNIVERSITY. P.G. IN VLSI, FROM C-DEAC PUNE. PRESENTLY WORKING AS SENIOR ENGINEER IN US COMPANY AT PUNE. PLEASE CONTACT T.K. DHAR, B-8, G-2, BLOCK-B, DILSHAD GARDEN, DELHI-110095. TEL. NO. 22585611 (M) 9818164193. 2441-11

WANTED A SUITABLE MATCH FOR MY ONLY SON, (MANGLIK) BORN 8TH MARCH 1982, (1.58 PM) AT SRINAGAR. SMART, 182 CMS, B.E. (GOVT.

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COLLEGE OF ENGINEERING, PUNE) AND MBA (SYDENHAM INSTITUTE OF MANAGEMENT, MUMBAI) WORKING IN A PRESTIGIOUS INDUSTRIAL HOUSE IN MUMBAI. CONTACT ASHOK KOUL. 10, SURYA APARTMENTS, 1-B, EAST EXTN. TRIKUTA NAGAR, JAMMU. PHONE: 0191-2473133. MOBILE: 09419143402. E-mail: akoul246@yahoo.co.in 2442-11

SUITABLE ALLIANCE INVITED FOR KP BOY BORN 22ND FEBRUARY, 1978, 9.20 PM, SRINAGAR, 167 CMS, B.B.M, PURSUING MBA, WORKING AS MANAGER SALES WITH AN ADVERTISING COMPANY AT DELHI. PLEASE CONTACT MR. A.K.KAUL, FLAT NO-1099, POCKET GH-14, PASCHIM VIHAR, NEW DELHI-87. PH. 09906901231, 9871759164. Email: ashokaul@yahoo.co.in. 2243-11

ALLIANCE INVITED FOR MY TWIN SONS (1) BORN 12-01-1978 AT 2.30 A.M. AT BADGAM, KASHMIR, HEIGHT 175 CMS, MBBS FROM JAMMU, PRESENTLY DOING Ph.D IN NEUROSCIENCES AT NATIONAL BRAIN RESEARCH CENTRE, GURGAON (STIPENDERY) (2) B.E. ELECTRONICS AND POWER FROM NAGPUR, PRESENTLY AS SENIOR SOFTWARE ENGINEER AT SUN MICRO SYSTEMS BANGALORE. INTERESTED MAY CONTACT: 0191-2535117 OR MOB. 09419307039. CORRESPOND TO S.N.KOUL, A/110, LANE NO-3, JANKI VIHAR, OLD JANIPUR, JAMMU. 2444-11

WANTED A SUITABLE MATCH FOR OUR SON, JULY 1975 BORN AT SRINAGAR, 162 CMS, B.Sc, MBA, WORKING AS REGIONAL SALES MANAGER WITH U.S. MNC AT DELHI. INTERESTED MAY CONTACT MR. SANJAY KAUL (DELHI) 09810070676, MR. RANJEET (JAMMU) 09419119403 2445-11

WANTED A SUITABLE MATCH (PROFESSIONALLY QUALIFIED) FOR OUR SON BORN ON OCTOBER IST. 1977, AT 7.15 PM, HEIGHT 160 CMS, MBA FROM PUNE UNIVERSITY WORKING IN ING-VYSYA BANK AT VASAI MUMBAI. CONTACT SHRI D.N.BHAT, LANE NO-4, SHANTIPURAM, LOWER ROOP NAGAR, MUTHI JAMMU. PH: 0191-2591533. MOB. 094191-27816. 2446-11

SEEKING SUITABLE MATCH FOR OUR SON SLIGHTLY MANGLIK, 175 CMS TALL, BORN JULY 1980, BACHELOR OF COMPUTER SCIENCE (PUNE) DIP. (I.T), SAP, PURSUING MBA (I.T), WORKING WITH A REPUTED MNC AT PUNE AS SAP BASIS CONSULTANT. DRAWING HANDSOME SALARY, SETTLED IN PUNE. INTERESTED MAY CONTACT TEL. 0191-2530895. MOB. 9419147374, 09422514237 (PUNE) E-mail: virendrakaul@yahoo.com. 2447-11

SUITABLE ALLIANCE INVITED FOR MY SON (NON-MANGLIK) FAIR AND HANDSOME, 175 CMS TALL, BORN 08-10-1976 AT 22.48 HRS. IN SRINAGAR. HE IS MBA IN MARKETING COMMUNICATION MANAGEMENT (ADVERTISING) WORKING AS ASSOCIATE DIRECTOR IN FRENCH BASED ADVERTISING COMPANY (MNC) IN GURGAON. SALARY 7 LAC P.A. CONTACT: G.L.KAUL. PH: (0512) 2633662. MOB. 0-9935402905. 2448-11

ALLIANCE INVITED FOR MY SON BORN NOVEMBER 1974, HEIGHT 170 CMS, B.E. IN INDUSTRIAL ENGINEERING AND MANAGEMENT FROM SIDDAGANGA INSTITUTE OF TECHNOLOGY TUMKUR KARNATAKA. PRESENTLY WORKING AS SENIOR MANAGER INTERNE-WORKING WITH GENPACT I.T SERVICES AND PRESENTLY POSTED AT LONDON UNITED KINGDOM. PLEASE CONTACT M.K.DHAR, FLAT NO: A-5, POCKET-5, J&K HOUSING BOARD FLATS; SECTOR-2, CHANNI HIMMAT, JAMMU TAWI-180015. PH. NO. 0191-2465446. CELL NO-9419168521. E-mail: mkdhar1948@yahoo.co.in. 2449-11

ALLIANCE IS INVITED FOR MY SON, B.TECH IN CONSTRUCTION TECHNOLOGY, M.TECH IN ENVIRONMENTAL PLANNING WITH A GOOD FAMILY BACKGROUND, BORN ON 3RD JUNE 1978, HEIGHT 170 CMS, WORKING IN AHMEDABAD. GIRL SHOULD BE GOOD LOOKING, CULTURED AND PROFESSIONALLY QUALIFIED. PARENTS WELL SETTLED AT AHMEDABAD. FOR TEKINI AND KULAWALI CONTACT OMPRAKASH TRICHAL, C-82, VENUS APARTMENTS, BODAKDEV, VASTRAPUR, AHMEDABAD-380054. (0-9979535959 (M) 079-40034416 (R) E-mail: omprakashtrichal@yahoo.co.in. 2450-11

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WE ARE LOOKING FOR A PROFESSIONALLY QUALIFIED MATCH FOR OUR SON BORN AT 1.40 A.M ON 7TH MARCH 1980 AT SRINAGAR, 165 CMS TALL WITH B.E. (MECHANICAL), MBA FROM I.I.M.M. PUNE. BOY IS WORKING IN A SOFTWARE COMPANY (MNC) AT HYDERABAD WITH HANDSOME SALARY. INTERESTED MAY CONTACT M.K.KAUL ON E-mail: klmaharaj@gmail.com OR CALL ON 09818000542/ 09990097542. 2451-11

A SUITABLE MATCH SOUGHT FOR OCTOBER 1958 BORN BOY, HT. 172 CMS, POST GRADUATE IN HISTORY FROM UNIVERSITY OF RAJASTHAN, PRESENTLY WORKING AS DY. MANAGER, QUALITY CONTROL, CO-OPERATIVE ORGANISATION AT JODHPUR, OWN PARENTAL HOUSE AT JAIPUR. KINDLY CONTACT AJAY KUMAR BELCHA, A-20, JAMNA NAGAR, AJMER ROAD, JAIPUR-302006, RAJASTHAN. MOB. 9413421607. 2452-11

LOOKING FOR A SIMPLE, HOMELY, GOOD SANASKAR, QUALIFIED, DECENT KASHMIRI PANDIT GIRL FOR OUR (ONLY SON) KASHMIRI PANDIT BOY 26 YEARS, 180 CMS, NON-MANGLIK, HANDSOME, CULTURED, MBA, WORKING MNC DELHI , SALARY FIVE FIGURES, WELL EDUCATED AND SETTLED FAMILY, FATHER'S BUSINESS, MOTHER (U.P. PANDIT) LECTURER, NO LIABILITY, TWO FLATS, THE GIRL WILLING TO STRONG MORAL, BECOME A HOME MAKER FOR OUR SON, DOWRYLESS MARRIAGE. RAINA'S: 09838113309, 0512-2606868, 09336270861. 2453-11

SUITABLE ALLIANCE FOR MY HANDSOME SON BORN AUGUST 1977, 177 CMS, MANGLIK, MBA PUNE UNIVERSITY PRESENTLY WORKING AS REGIONAL SALES MANAGER WITH KOUTONS GURGAON. PREVIOUSLY WORKED IN DUBAI FOR 4 YEARS WITH AN INTERNATIONAL GARMENTS BRAND TRIBURG AS SENIOR MERCHANDISER. EARNING A HANDSOME SALARY. CORRESPOND WITH BIODATA T.K. AMBARDAR INDIRA NIWAS 195, OLD REHARI JAMMU. MOB. 9419115109. R-0191-2570846. E-mail: tej.ambardar@yahoo.co.in. 2454-11

SUITABLE MATCH FOR MY SON BORN NOVEMBER 1977, HEIGHT 175 CMS, GRADUATE FROM DELHI UNIVERSITY AND SOFTWARE TRAINING FROM ET&T (DELHI) PRESENTLY WORKING AS A "PROJECT MANAGER" WITH REPUTED ADVERTISING COMPANY DRAWING HANDSOME SALARY. KINDLY CONTACT TO MRS. RANI BHAT, B-4, VIPIN GARDEN, KAKROLA MODE, NEW DELHI AT 9818187710. 2455-11

SUITABLE ALLIANCE IS INVITED FOR MY SON, A 1979 BORN 163 CMS TALL, GOOD LOOKING BOY, PURSUING M.D (MEDICINE) COMPLETING IN MARCH 2010, A GOOD LOOKING KASHMIRI PANDIT GIRL. PREFERABLY A MEDICO, MAY SEND TEKNI AND KULAWALI TO M.K.GANJOO, C-81/82, MAHENDER ENCLAVE, DELHI-110009. PHONE: 27453649, 27216507, 27435523. MOB. 9811350856 2456-11

ALLIANCE INVITED FOR MY SON BORN 6TH JUNE 1980, HEIGHT 177 CMS, MS (INDUSTIRAL ADMINISTRATION) FROM PURDUE UNIVERSITY (US), B.E. (MECHANICAL) CURRENTLY WORKING WITH CUMMINS INC. IN INDIANA (U.S) CONTACT FOR TEKNI WITH FULL DETAILS TO VIJAY KACHROO, FLAT NO-801, BUILDING NO-20, SEAWOODS ESTATES (NRI COMPLEX), NERUL, NAVI MUMBAI-400706. MOB. 09322652650. 2457-11

SUITABLE ALLIANCE IS INVITED FOR A KASHMIRI BOY BORN JUNE 1978, HEIGHT 167 CMS, B.E. ELECTRONICS COMMUNICATION, MBA (IT) FROM ICFAI THROUGHOUT DISTINCTION HOLDER WORKING IN MNC FINANCIAL TECHNOLIGIES MUMBAI. CONTACT A.K.GARYALI, HOUSE NO-342, SECTOR-4, GANGYAL, JAMMU. TEL. NOS (MOB) 09419119499, 0191-2481270. 2458-11

WANTED A SUITABLE MATCH FOR A KASHMIRI BRAHMIN BOY, BORN JULY 1980, 183 CMS, TALL, B.E. (CIVIL) AND PGD (ACM) FROM NICMAR, PLACED WITH A REPUTED BRITISH CONST. CO. AT GLASGOW (U.K) GIRL SHOULD BE TALL AND SMART AND EQUALLY QUALIFIED. CORRESPOND WITH TEKNI/BIODATA AT 388-B, SECTOR-1, DURGANAGAR JAMMU-13 OR E-mail: AT bhatumesh1955@yahoo.co.in. CONTACT 0191-2593636 / 9419120994. 2459-11

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PROFESSIONALLY QUALIFIED, SMART, GOOD LOOKING KP GIRL FOR A HANDSOME 5TH FEBRUARY, 1982 (00.45 AM AT SRINAGAR) BORN DELHI BASED BOY, 181 CMS, HEIGHT, B.E. (PRODUCTION), WORKING TVS GROUP CO. ON 4.5 LAC P.A. SALARY. SHORTLY JOING MAHALE INDIA PISTONS LTD. ON HIGHER POST AND SALARY. CONTACT DR. C.K.BHAT, HOUSE NO. 93/2, SHIV NAGAR, TALAB TILLOO, JAMMU. TEL: 0191-2503936, 09419240811. 2460-11

SUITABLE ALLIANCE INVITED FOR MY SON 173 CM B, TECH (MECHANICAL) BORN 20 SEPTEMBER 1979, TIME 1.45 PM AT ANANTNAG WORKING AS SR. ENGINEER IN SISTER CONCERN CIPLA AT MUMBAI, DRAWING HANDSOME SALARY PLEASE CONTACT KAULS, 99/MANORMA VIHAR, BOHRI, TALAB TILLOO, JAMMU. 0191-2505647. E-mail: kaul.parashotam@yahoo.com. 2461-11

SUITABLE ALLIANCE IS INVITED FOR A SMART AND GOOD LOOKING KP BOY, 172 CMS, HEIGHT, BORN 18TH DECEMBER 1979 AT 8.40 A.M. IN SRINAGAR, PRESENTLY SERVING AS MAJOR IN AIR DEFENCE ARTILLERY. GIRL SHOULD BE HANDSOME AND PROFESSIONALLY QUALIFIED. INTERESTED MAY CONTACT D.K.KOUL. PHONE NO-0191-2596677. MOB. 9419337010. 2462-11

LOOKING FOR PROFESSIONALLY QUALIFIED MATCH FOR OUR SON BORN JUNE 1981 HEIGHT 172 CMS B.E INSTRUMENTATION AND CONTROL ,NAGPUR UNIVERSITY . WORKING AS DEPUTY MANAGER RELIANCE INDUSTRIES LIMITED (SOLAR ENERGY) AT NAVI MUMBAI DRAWING HANDSOME SALARY. PLEASE CONTACT J L BHAT, 1120-A GAUR GREEN AVENUE, ABHAYA KHAND II INDIRAPUM, GHAZIABAD PHONE NO. 0120-6515123 MOB.9213134734. 2463-11

WANTED BEAUTIFUL, WELL CULTURED PROFESSIONALLY QUALIFIED TALL GIRL FOR RESPECTABLE KP FAMILY FOR OUR NOVEMBER 1981 BORN, 182 CMS TALL HANDSOME SON. THE BOY IS B.E. (COMPUTER) WORKING IN MNC ON PAY PACKAGE OF RS. 12 LACS P.A. OPERATING AT PUNE/BANGALORE. FAMILY LONG SETTLED IN CALCUTTA RESIDING IN OWN HOUSE. FOR TEKNI/KULAWALI CONTACT KAUL. 033-23340837/ 09831103197. 2464-11

ALLIANCE IS INVITED FOR OUR SON, DECEMBER 1968 BORN, WELL-BUILT, GOOD LOOKING LEGALLY DIVORCED, DIPLOMA IN AUTOMOBILES AFTER 10+2. PRESENTLY WORKING WITH A REPUTED COMPANY AT SAMBA JAMMU. BOY IS JAMMU BASED AND OWNS FLAT AT JAMMU. INTERESTED MAY CONTACT ON 9818500902-DELHI OR 9419181143-JAMMU. 2465-11

WANTED SUITABLE MATCH FOR A KP BOY (MANGLIK) BORN OCTOBER 1978, 172 CMS, B.E. (AUTO) FROM MUMBAI UNIVERSITY. PRESENTLY RUNNING OWN WELL FLOURISHING AUTOMOBILE BUSINESS AT JAMMU. CONTACT WITH TEKNI/BIODATA/KULAWALI TO MATTOO'S NO-1, SBI COLONY, TALAB TILLOO, JAMMU. (J&K).TEL RES. 0191-2554333. MOB: 94191-21333 E-mail: akmattoo123@rediffmail.com 2466-11

SUITABLE ALLIANCE INVITED FOR MY SON BORN 7.30 P.M. 24TH FEBRUARY 1980, (KASHMIR) B.E. (INSTRUMENTATION), MBA (NETWORKING MGMT). WORKING WITH TCS DELHI AS SYSTEM ANALYST. IF INTERESTED PLEASE CONTACT ON sanp.pana@gmail.com OR CALL DIRECTLY AT 9971694799 & 09906909855. 2467-11

WANTED A SUITABLE KP GIRL FOR OUR SON BORN 14TH FEBRUARY 1976, HEIGHT 167 CMS, DIPLOMA IN AC & REFRIGRATION. WORKING WITH WORLD TRADE TOWER DUBAI (SAUDI) SINCE LAST THREE YEARS. FAMILY SETTLED IN DELHI. DELHI CELL:- 09891898232, 09212224322. DUBAI: 0097155982314. E-mail: manispandit@yahoo.co.in 2468-11

ALLIANCE INVITED FOR MY SON MANISH (SLIGHTLY MANGLIK) BORN APRIL 1979, MBA FROM IBM BANGALORE. WORKING AS SENIOR BUSINESS EXECUTIVE BRITISH TELECOM BANGALORE. DRAWING HANDSOME SALARY OF RS. 7.20 LACS PER ANNUM. CORRESPOND WITH KULAWALI/TEKNI TO VIJAY KUMAR RAINA, 122-A, LANE-I, SECTOR-3, DURGA NAGAR, BANTALAB, JAMMU. PHONE NO-09906339080, 9469002851. DELHI MOBILE: 9999190636. MR. KIKLOO. 2469-11

SUITABLE ALLIANCE IS INVITED FOR MY ONLY CHILD SON, BORN 1978, HEIGHT 174 CMS, BACHELORS DEGREE IN HOSPITALITY

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MANAGEMENT (FOUR YEARS) WORKING IN A REPUTED MNC. I.T COMPANY AT NOIDA. INTERESTED CONTACT. ASHWANI KOUL, 10/11, GULMOHAR ROAD, SHIPRA SUNCITY, INDIRAPURAM GHAZIABAD-201310. MOB. 9999632081, 09419103459 OR 26, LOWER LAXMINAGAR, SARWAL JAMMU. TEL. NO. 0191-2542390, 09419103610 2470-11

WE ARE LOOKING FOR A CULTURED, WELL QUALIFIED AND BEAUTIFUL KASHMIRI GIRL FOR OUR ONLY SON, BORN NOVEMBER 1977 (SLIGHTLY MANGLIK), HEIGHT 177 CMS, FAIR COMPLEXION EDUCATED IN LONDON. QUALIFICATION MBBS (LONDON), MRCP (LONDON), IS CURRENTLY WORKING AS RESEARCH REGISTRATR IN CARDIOLOGY FOR Ph.D. PARENTS ARE PRACTICING DOCTORS IN LONDON, HAVING THEIR OWN HOUSE. U.K. BASED KASHMIRI GIRL PREFERRED CONTACT: DR. B.L.GURTU OR DR. KISHORI GURTU, 8-CAMPION GARDENS, WOODFORD GREEN ESSEX, IG 80 EL, ENGLAND (U.K.) OR E-mail: bgkz@yahoo.co.u.k CAN ALSO CONTACT BY SENDING TEKNI & BIODATA TO SHRI A.N.GURTU, B-128 G-I, RAMPRASTHA COLONY, GHAZIABAD-201011. TEL. NO. 0120-26106458/2614073 (M) 9810424968. 2471-11

SUITABLE ALLIANCE INVITED FOR OUR SON BORN 1982 AT SRINAGAR, HEIGHT 174 CMS, B.E. (COMPUTER ENGINEERING, MUMBAI) M.B.A SYSTEMS (PUNE, MAIN CAMPUS STUDENT) WORKING IN SOFTWARE CONCERN AT PUNE. PLEASE CONTACT 09970583170; 09730648330-PUNE. 2472-11

SUITABLE ALLIANCE INVITED FOR OUR SON, MCA AND DBA, 1974 BORN, HEIGHT 172 CMS, WORKING IN A REPUTED SOFTWARE COMPANY AT NOIDA AS PROJECT LEADER. CONTACT R.L.SARAF, 01/10, VIKAS NAGAR, SARWAL, JAMMU TAWI. PH. 0191-2532070, MOB. 0-9419357904. 2473-11

WANTED A SUITABLE MATCH FOR MY SON (MANGLIK) BORN 26-06-1977, HEIGHT 177 CMS, B.COM MBA FROM DELHI UNIVERSITY, WORKING IN RELIANCE COMMUNICATION, NEW DELHI CONTACT SHRI T.K. KAK, 84-E, BHARAT NAGAR, TALAB TILLOO, JAMMU. PHONE: 2552148, 9858292963. 2474-11

LOOKING FOR PROFESSIONALLY QUALIFIED, WELL PLACED GIRL FROM A CULTURED, RESPECTABLE FAMILY FOR MY SON BORN FEBRUARY 1977, HEIGHT 170 CMS. MY SON IS PROFESSIONALLY WELL QUALIFIED A MEDICAL GRADUATE (MBBS) WITH MANAGEMENT DEGREE FROM ONE OF THE BEST MANAGEMENT INSTITUTES OF INDIA. INTERN FROM WORLD HEALTH ORGANISATION GENEVA (SWITZERLAND) WORKING AS HEALTHCARE CONSULTANT FOR A MAJOR GLOBAL MNC. DRAWING A HANDSOME SALARY. PRESENTLY LOCATED AT BANGALORE. INTERESTED PLEASE CONTACT ROOP KRISHAN RAINA. 09419145858. E-mail: rkraina48@yahoo.com 2475-11

MUMBAI BASED KP PARENTS SEEK ALLIANCE FOR THEIR APRIL 1982 BORN SON, B.E. (I.T), MBA.B.M FROM XLRI JAMSHEDPUR, WORKING IN A WORLD CLASS FMCG, MNC. INTERESTED KP FAMILIES MAY CONTACT AT kuntaruk@gmail.com, ALTERNATELY 09322215296 / 0981024679. 2476-11

WANTED SUITABLE KP GIRL FOR MY SON, 3RD SEPTEMBER 1980, (1.58 P.M.) i.e. 1358 HRS, SRINAGAR RASHI-MITHUN, NAKSHTRA-ARDARA) 176 CMS, B.E. (ELECTRONICS AND TELECOMMUNICATIONS) PUNE UNIVERSITY WORKING AS SENIOR QUALITY ASSURANCE ENGINEER IN UNITED STATES (CALIFORNIA) GIRL WORKING IN USA OR READY TO RELOCATE TO USA IS PREFERRED. INTERESTED MAY CONTACT FOR TEKNI/KULAWALI/BIODATA TO MRS. SANTOSH, QR.NO. 1105, SECTOR-4, TYPE-IV, R.K.PURAM, NEW DELHI-110022. RES. 26103097. MOB. 9871642189. 2477-11

ALLIANCE INVITED FOR MY SON, 14TH SEPTEMBER 1981 AT 06.55 A.M. AT SRINAGAR (RASHI-KUNBH, NAKSHATRA-PURVA BHADRAPAD) 170 CMS, DIPLOMA IN ELECTRONICS AND TELECOMMUNICATION FROM INDORE. PRESENTLY WORKING AS TERRITORY SALES MANAGER IN ONE OF MNC AT MUMBAI. INTERESTED MAY PLEASE

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CONTACT R.K.RAINA, BLOSSOM ENCLAVE, FLAT NO-305, E-8, TRILOCHAN SINGH NAGAR, TRILANGA, SHAHPURA, BHOPAL-462039. TEL. 0755-2560441, 9425369893. 9893664400. 2478-11

WANTED A SUITABLE MATCH FOR OUR SON BORN 1981, HEIGHT 172 CMS, B.E. (CIVIL) FROM MUMBAI UNIVERSITY MASTERS IN STRUCTURAL AND DESIGN ENGINEERING (M.TECH) FROM U.K. WORKING AS STRUCTURAL AND DESIGN ENGINEER IN U.K. CONTACT RAMESH BHAN. 09419100072, VIJAY BHAN 09892135202. RESIDENCE 0191-2531002, 022-27600319. 2479-11

WANTED PROFESSIONALLY QUALIFIED MATCH FOR MY SON BORN FEBRUARY 10, 1982, HEIGHT 172 CMS, B.E. MECHANICAL (GOVT. COLLEGE KARAD) CATEA FROM M.I.T., PUNE. WORKING IN DUBAI. CONTACT 020-40620038, 9890570770/9960848482. E-mail: skrishantikoo@gmail.com 2480-11

ALLIANCE INVITED FROM DECENT KP PARENTS FOR THEIR SON NOVEMBER 1980 BORN, HEIGHT 167 CMS, B.E. MECHANICAL, MBA. WORKING IN MNC AS ASSISTANT MANAGER. PRESENTLY POSTED AT CHANDIGARH. OWN HOUSE AT GURGAON. FATHER SENIOR EXECUTIVE IN REPUTED COMPANY. GIRL SHOULD BE HOMELY AND PROFESSIONALLY QUALIFIED. CONTACT R.K.KHER. 09893101329, 07759-242247. E-mail: rkkher9@yahoo.co.in 2481-11

WANTED A SUITABLE MATCH FOR MY SON BORN NOVEMBER 1980, HEIGHT 177 CMS, B.E. (CHEMICAL) (R.E.C SURAT) M.S. (U.S.A) PRESENTLY WORKING AS RESEARCH ASSOCIATE WITH GENZYME CORPORATION CAMBRIDGE MASSACHUSETTS USA. CONTACT SHRI P.L.RAINA AT MOBILE 094191-14814 OR 0191-2534504.2482-11

SUITABLE ALLIANCE IS INVITED FOR MY SON, JULY 30, 1979 (8.40 PM), BORN AT SRINAGAR, A SOFTWARE ENGINEER FROM PUNE UNIVERSITY, WORKING AS SOFTWARE ENGINEER (PROJECT LEADER) IN LARSON & TOUBRO INFOTECH LTD. PRESENTLY ON COMPANY ASSIGNMENT IN NEW JERSEY (USA). FAMILY IS SETTLED IN DELHI. INTERESTED MAY CONTACT K.L.RAINA, B-597, MIG FLATS, CHITRAKOOT, EAST OF LONI ROAD, DELHI-93. TEL. NO. 011-22813597, 9818807909, 9818611099. 2483-11

ALLIANCE INVITED FOR OUR SON (KAKI SABHARWAL) BORN 20 AUGUST 1980, 163 CMS, B.E. ELECTRONICS AND TELECOMMUNICATION, SOFTWARE NIIT, RED HAT CERTIFIED (LINUX) WORKING SENIOR EXECUTIVE AT PUNE DRAWING FIVE FIGURE SALARY. CONTACT 0253-2417581, 9922157506 2484-11

LOOKING FOR A WELL CULTURED AND WELL QUALIFIED KP GIRL FOR MY SON SLIGHTLY MANGLIK, MUMBAI BORN 11.00 AM ON 02ND DECEMBER 1982, 180 CMS, B.E. (E&T) PUNE. MBA (SYMBIOSIS INSTITUTE OF TELECOM MANAGEMENT) PUNE, THROUGHOUT MERIT-HOLDER, WORKING AS A ASSTT. MANAGER BUSINESS SOLUTIONS (DESIGNS) IN A LEADING MULTINATIONAL BPO ORGANISATION IN BANGALORE. PLEASE CONTACT PHONE: 09326129644, RES. 08322759547. OR E-mail: baipyara123@yahoo.co.in. 2485-11

SUITABLE ALLIANCE (NON-KARKUN) FOR OUR SON BORN 05-10- 1976, HEIGHT 167 CMS, COMPUTER ENGINEER (D) WORKING WITH IBM MNC COMPANY. INTERESTED MAY IMMEDIATELY. CORRESPOND TO BHUSHAN LAL RAZDAN, 299-NIKKI MOHALLA, SIDHRA-180017. NEW JAMMU. TEL. 0191-2662211, 94196-50888. 2486-11

ALLIANCE INVITED FOR OUR SON BORN OCTOBER 3, 1978, HEIGHT 164 CMS, DONE B.E. FROM PUNE UNIVERSITY. WORKING AS SOFTWARE ENGINEER IN MNC (ACCENTURE) PRESENTLY IN ENGLAND. COMING TO INDIA IN DECEMBER. INTERESTED MAY CONTACT. D-6, KASHMIRI APARTMENTS, PITAMPURA, DELHI-110034. CELL: 09417273664, 9910250417, 9810237558. 2487-11

CULTURED QUALIFIED MATCH INVITED FOR OUR SON BORN AT MUMBAI ON 1ST DECEMBER 1979@1.00 P.M. MANGLIK. HEIGHT 180 CMS, B.E. (TELECOMMUNICATIONS) MS (USA) WORKING WITH LEADING TELECOM OPERATOR IN MUMBAI. PARENTS WELL PLACED

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PROFESSIONALS. PLEASE CORRESPOND WITH TEKNI, BIODATA, KULAWALI. E-mail: draina@tatapower.com 2488-11

KP BOY ENGINEER BORN 18TH MAY 1976, TIME 4.20 PM. AT SRINAGAR (KASHMIR) TALL 172 CMS, MBA FROM SYMBIOSIS PUNE AND DIP. IN MECHANICAL ENGINEERING FROM DELHI. WORKING AS PROJECT MANAGER IN A USA BASED COMPANY AT NOIDA. DRAWING HANDSOME SALARY. KINDLY CONTACT SHRI B.L.BHAT, C-92, G-2, SHALIMAR GARDEN EXTN-2, SAHIBABAD, GHAZIABAD-201005 (U.P) PHONE: 95120-6512966. MOB. 9911882393. E-mail: bansilal_bhat@yahoo.com. 2489-11

WANTED A SUITABLE MATCH SUITABLE FOR 1982 BORN KP BRAHMIN BOY, B.E. PRODUCTION, M.S INDUSTRIAL TECHNOLOGY USA. AT PRESENT WORKING IN USA. CONTACT: (M) 94191-31524. TELEPHONE: 0191-2593483. 2490-11

WANTED A SUITABLE MATCH FOR 1979 BORN KP BRAHMIN BOY, B.E. (ELECTRONICS), WORKING IN A LEADING TELECOM COMPANY, HANDSOME SALARY. CONTACT: 09419649657. 2491-11

WANTED A SUITABLE QUALIFIED AND BEAUTIFUL MATCH FOR MY SON BORN 1969 HEIGHT 172 CMS (B.E.MECHANICAL) (PGD-MARKETING) RUNNING A SUCCESSFUL COMPANY TRAVEL MEDIA NETWORKS. THE COMPANY IS INTO TRADE FAIRS, EVENT MANAGEMENT AND MEDIA BUSINESS. WELL SETTLED IN BANGALORE. INTERESTED MAY PLEASE SEND BIODATA/TEKNI ADDRESS TO B-106 DUGGAL COLONY KHANPUR NEW DELHI PHONE ® 9511-29960075 MOBILE 9891266944, 09844054786 2492-11

WANTED SUITABLE ALLIANCE FOR MY SONS (I) BORN 18 NOVEMBER, 1977, TIME: 1.:03 A.M. AT BARAMULLA, HT. 178 CMS, B.E. (COMPUTERS) WORKING AS I.T. ANALYST WITH A MNC AT DELHI. (2) BORN 16 APRIL, 1981, TIME: 11.20 P.M. AT BARAMULLA. HT. 180 CMS,. B.E (MECHANICAL) WORKING AS DESIGN ENGINEER (PIPING) WITH ENGINEERS INDIA LIMITED AT DELHI. FOR FURTHER DETAILS CONTACT M.L.BHAT, MOBILE:- 09419694626, 09958298603. E-mail: scorpsuni177@gmail.com. 2493-11

A SUITABLE MATCH IS INVITED FOR MY SON BORN 4TH JANUARY 1979, HEIGHT 175 CMS, B.E. MECHANICAL (BOMBAY UNIVERSITY) WORKING AS DY. MANAGER (PROJECTS) IN MNC NOIDA (U.P) CORRESPOND WITH TEKNI AND BIODATA TO B.L. KAUL, 12-C, INDIA MOON CITY, NEAR CISF CAMP, VIJAYA APPTS, AHINSA KHAND-II, INDIRAPURAM GHAZIABAD-201010. MOB. 9953397055. 2294-11

SUITABLE ALLIANCE IS INVITED FOR OUR SON, B.E. FEBRUARY 1982 BORN, HEIGHT 180 CMS, WORKING AS SENIOR SOFTWARE ENGINEER IN A REPUTED FIRM AT DELHI, HANDSOME SALARY. CONTACT KAUL'S JAMMU. MOBILE: 9906198680. 2495-11

WE ARE LOOKING FOR A SUITABLE MATCH FOR OUR SON BORN ON 15/07/1980 AT SRINAGAR, 165 CMS HEIGHT, MCA, WORKING AS SR. SPECIALIST SYSTEMS IN D.C. PRACTICE DEPARTMENT WITH H.CL. TECHNOLOGIES LTD. AT NOIDA. INTERESTED MAY PLEASE CONTACT ASHOK KUMAR PANDITA, A-3, M 4 A, SHALIMAR GARDEN EXT.-II, SAHIBABAD, GHAZIABAD. PHONE NOS: 09971029654, 09419108573 OR E-mail: ashwanipandita@gmail.com. 2496-11

SUITABLE ALLIANCE INVITED FOR MY SON BORN 4TH JULY 1976 AT SRINAGAR, 11.29 A.M. (RASHI KANYA, NAKSHTRA HAST), HEIGHT 179 CMS, B.TECH (ELECTRIC & ELECTRONICS REC. NAGPUR), MCAD, MCP, JCP. WORKING AS PRODUCT MANAGER WITH THE PERFECT FUTURE, ACE GLOBAL SERVICES (U.K), NOIDA. THE GIRL SHOULD BE PROFESSIONALLY QUALIFIED WITH SUITABLE HEIGHT KINDLY CONTACT TELEPHONE NO: 0120-2900124 OR 9312802093 OR 32/302, MAHAGUN ESTATE-III, SHALIMAR GARDEN EXT-I, SAHIBABAD GHAZIABAD (U.P). 2497-11

WANTED SUITABLE MATCH FOR MY SON, 31 MARCH 1979 BORN, (21.50 HRS) AT SRINAGAR, 175 CMS. TALL AND HANDSOME BBA, DIPLOMA IN FOREIGN TRADE AND M.B.A, WORKING AS MANAGER IN AN US MNC AT DELHI. INCOME 7.5 TO 8 LPA. INTERESTED PLEASE CONTACT KARWANI. 9818890322, 0120-2648049 OR MAIL AT monikapeshion@yahoo.com 2498-11

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WANTED A SUITABLE MATCH FOR OUR DAUGHTER WHO IS GOOD-LOOKING AND SMART AND HAS A WHEATISH COMPLEXION, 27TH JUNE 1982 BORN, HT. IS 157 CMS, HAS DONE BCA, IS PURSUING MBA, PRESENTLY WORKING IN AN MNC IN GURGAON. INTERESTED PEOPLE PLEASE CONTACT himali_nehru@yahoo.co.in. MOBILE # 09984040312. ADDRESS IS M-27/D, SECTOR-D, L.D.A COLONY, KANPUR ROAD, LUCKNOW-226012. PH. NO-2436098, 9984040312.

2499-11

ALLIANCE INVITED FOR KP BOY BORN 29TH APRIL, 1977, 176 CMS, DEGREE IN HOTEL MANAGEMENT FROM MANGLORE UNIVERSITY, WORKING ON SENIOR POSITION IN INTERCONTINENTAL EROS, NEHRU PLACE, NEW DELHI, A FIVE STAR BUSINESS PROPERTY. CONTACT R.L. SAS ON PH. NO: 9906070594 OR 9971586433. 2500-11

SUITABLE ALLIANCE IS INVITED FOR KP (MANGLIK) BOY, JUNE 1978 BORN, 177 CMS TALL, MBA, WORKING AS AREA SALES MANAGER (CORPORATE SALES), BISLERI INTERNATIONAL (P) LTD. (PARLE GROUP). MATCHING OF TEKNI IS OF PRIME IMPORTANCE. CONTACT: 011-22723842.

2501-11

SUITABLE ALLIANCE INVITED FOR MY MANGLIK SON BORN SEPTEMBER 1970, 177 CMS, DIPLOMA IN ELECTRONICS & TELECOMMUNICATION. WORKING AS SALES MANAGER IN MNC WITH EIGHT LAKHS ANNUAL PACKAGE. HOMELY AND PROFESSIONAL GIRL PREFERRED. CORRESPOND/CONTACT "PRARTHANA" 1450/28, FARIDABAD/3297899/MOB. 9810549880. 2502-11

ALLIANCE INVITED FOR OUR SON, BORN 3RD APRIL 1977, 11.40 P.M. 177 CMS, B.TECH. HOTEL MANAGEMENT, WORKING AS GENERAL MANAGER HOTEL ARAFATH-NAGPUR. CONTACT: B.L.PANDITA, BHAPU BHAWAN, OMNAGAR, UDHEYWALLA, BOHRI, JAMMU. PHONE: 01912505998, 09419000389, 09921027920. E-mail: vipinpandita77@yahoo.com, pandita_gk@yahoo.co.in. 2503-11

ALLIANCE INVITED FOR MY SON BORN ON 1ST SEPTEMBER, 1981, HEIGHT 169 CMS, MBA FROM I.I.M. PUNE THROUGH CAT ENTRANCE. WORKING AS MANAGER BUSINESS HEAD IN SAI BABA TELEFILMS PVT. LTD. MUMBAI, ANDHERI WEST, GETTING 15.5 LACS PER ANNUM SALARY PACKAGE. CONTACT TO A.K.RAINA (JAMMU) MOBILE NO. 9419202665, 9419633855, 01923-263734.

2504-11

ALLIANCE INVITED FOR OUR SON APRIL 1978 BORN, 180 CMS, B.E. ELECTRONICS AND TELECOMMUNICATION, DIPLOMA IN SOFTWARE COMPUTERS. WORKING AS SENIOR PRODUCT CONSULTANT IN MNC GURGAON. CORRESPOND WITH TEKNI, BIODATA TO T.N.BHAT, HOUSE NO-8, LANE NO-3, DURGA NAGAR, BOHRI, TALAB TILLOO JAMMU. PH. 0191-2505185, 9419390748.

2505-11

SUITABLE MATCH FOR MY ONLY SON (MANGLIK) HEIGHT 174 CMS, BORN ON 6TH OF JANUARY 1979 AT 4.12 P.M., MCA PLUS D.B.A FROM ORACLE COOPERATION (USA) WORKING AS JR. SOFTWARE ENGINEER WITH AN MNC AT NOIDA. DRAWING FIVE FIGURE SALARY. OWN FLAT AT VAISHALI, GHAZIABAD. PLEASE CONTACT SHIBAN CHOWDHURY. MOB. 9971873223, 9717995958. 2506-11

ALLIANCE INVITED FOR MY SON BORN FEBRUARY 1979, HEIGHT 178 CMS, B.E. (MECHANICAL) WORKING AS SR. ENGINEER IN US MNC FARIDABAD. DRAWING FIVE FIGURE SALARY. FOR TEKNI/ KULAWALI. CONTACT MOTI LAL WARIKOO, 1723, IST FLOOR, SECTOR-28, FARIDABAD. 0129-3201288, 9873425308. 2507-11

SUITABLE ALLIANCE IS INVITED FOR OUR SON, BORN 3RD NOVEMBER 1976, 7.56 PM, AT SRINAGAR, 168 CMS, B.COM, DIPLOMA IN INFORMATION TECHNOLOGY, ADVANCE DIPLOMA IN INFORMATION TECHNOLOGY, HARDWARE AND NETWORKING PROFESSIONAL, DIPLOMA IN BUSINESS MANAGEMENT PURSUING MBA. WORKING AS TECHNICAL ANALYST IN U.S.A. BASED COMPANY. FIVE FIGURE SALARY. CONTACT 9958987118. E-mail: omsai60@yahoo.co.in

2508-11

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WE ARE LOOKING FOR CULTURED, SOFT SPOKEN , WELL QUALIFIED, BEAUTIFUL GIRL FROM A WELL EDUCATED FAMILY FOR OUR SON, BORN 16TH AUGUST 1978, 2.55 PM. AT SRINAGAR, HEIGHT 174 CMS, Ph.D, M.S (U.S.A), B. PHARMA MUMBAI UNIVERSITY, THROUGHOUT MERITORIOUS. PRESENTLY BASED AT U.S.A ON H1B VISA. THE BOY IS LIKELY TO VISIT INDIA IN AUGUST 2008. CONTACT 9891472267. E-mail: kachroonandan@yahoo.co.in. 2509-11

ALLIANCE INVITED FOR MY SON BORN 2ND MAY 1979 AT SRINAGAR, TIME 1.58 MIDNIGHT, HEIGHT 162 CMS, DIPLOMA IN PLASTIC ENGINEERING, HAVING OWN BUSINESS (SLIGHT LIMPING) CONTACT 09212228276, 95129-6452011. HOUSE NO 3104/49, SAINIK COLONY, FARIDABAD. 2510-11

WANTED A SUITABLE MATCH PREFERABLY WORKING GIRL FOR KP BOY, BORN APRIL 1978, 176 CMS, B.Sc, DIPLOMA IN COMPUTERS GNIIT, WORKING IN SAP INDIA, GURGAON (MNC) DRAWING 6 LAKHS P.A. FOR TEKNI AND BIODATA PLEASE CORRESPOND AT MOBILE NOS. 09811577474, 9810628358, 09419191216, 0191-2574557. 2511-11

WANTED A SUITABLE MATCH FOR MY MEDICO SON MBBS CAL. BORN 24TH MAY 1974 AT 11 PM AT SRINAGAR HT 172 CMS WORKING AS DOCTOR IN SPS APOLLO HOSPITAL LUDHIANA. ALSO PERUSING FOR ADMISSION IN MD/DNB PLANNING TO SETTLE IN DELHI . PLEASE CONTACT B.L. KOUL SHIVA ENCLAVE LANE-3 ROOP NAGAR, JAMMU PIN 180013 TEL. 0191-2596132 E.-mail: koul-s@yahoo.com. 2512-11

SUITABLE PROFESSIONALLY QUALIFIED MATCH INVITED FOR MY SON, APRIL 1982 BORN, B.E (C.S), MS (C.S FROM USA) PRESENTLY WORKING IN USA. KINDLY CONTACT MR. P.N. MATTOO, JAMMU. 0191-2438383/9419142897. BANGALORE:- 080-28513331/9986018363 OR E-mail: praful_mattoo@yahoo.com. 2513-11

WANTED A SUITABLE ALLIANCE FOR OUR SON BORN 10TH JULY 1975, HEIGHT 175 CMS, B.E. MECHANICAL, WORKING AS PROJECT MANAGER IN AFCONS LTD. NEW DELHI. DRAWING HANDSOME SALARY. ALSO DOING OWN WELL ESTABLISHED BUSINESS. PLEASE CONTACT ON 09906085806 OR MAIL AT opikaul@hotmail.com. 2514-11

SUITABLE ALLIANCE IS INVITED FOR OUR SON HEIGHT 170 CMS BORN 7TH MARCH 1979 (4:20 AM) AT SRINAGAR. HE IS AN MBA FROM I.I.T.KHARAGPUR WITH B.E. COMP. SCIENCE FROM MUMBAI UNIVERSITY. WORKING AS CONSULTANT WITH INFOSYS TECHNOLOGIES LTD. AT CHANDIGARH. INTERESTED PARENTS OF PROFESSIONALLY QUALIFIED AND SUITABLY PLACED GIRL ARE REQUESTED TO SEND PARTICULARS OF THE GIRL TO A.N.ZUTSHI, 150/3 PRIYADARSHINI NAGAR, TALAB TILLO, JAMMU OR CONTACT AT TEL. NO. 0191-2552381, MOB NO. 9419134496 AND E-mail an.zutshi@gmail.com 2515-11

MATRIMONIAL ALLIANCE IS SOLICITED FOR MY SON 1984 BORN, B.E. (E&TC) PGDM (IIM) WORKING IN DELHI. CONTACT: kkpeshin@yahoo.com OR (011) 26253190 2516-11

WANTED A SUITABLE MATCH FOR OUR SON BORN MAY 1981, 165 CMS, B.E. CIVIL. WORKING AS ASSISTANT PROJECT MANAGER IN MNC AT FARIDABAD. PLEASE CONTACT TICKU'S 112 A/ 21 C, FARIDABAD. 0129-2434217, 9910134346. 2517-11

SUITABLE ALLIANCE INVITED FOR MY SON BORN JULY 1981, HEIGHT 185 CMS, B.TECH (E.C) WORKING AS DEPUTY MANAGER IN BHARATI GROUP AT CHENNAI (JOB TRANSFERABLE) DRAWING HANDSOME SALARY PLUS PERKS. PARENTS SETTLED IN CHENNAI. CONTACT B.L. BHATT, 09381205224 / 044-64564557. 2518-11

SUITABLE ALLIANCE INVITED FOR SLIGHTLY MANGLIK BOY, B.E. (MECHANICAL) BORN ON 13TH DECEMBER 1978, HEIGHT 172 CMS, WORKING AS ASSISTANT MANAGER IN MULTINATIONAL COMPANY AT DELHI. CONTACT: 011-24691530 AND 9818948024. tejkumarkaul@gmail.com 2519-11

ALLIANCE INVITED FOR BOY 15-X-77, SLIGHTLY MANGLIK, 12.30 A.M. SRINAGAR GRADUATE ENGINEERING MECHANICAL SHIVAJEE UNIVERSITY, STATUS CHIEF ENGINEER-CUM-MANAGER, WELL REPUTED COMPANY, NEW

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DELHI. DRAWING PACKAGE 4.8 LACS PER ANNUM PLUS INCENTIVES. BOY OWNS CAR AND SHIG FLAT GHAZIABAD. GIRL LECTURER, ENGINEER DELHI. PREFERABLE CONTACT 9419206626. 0191-2586092, 0120-2638370. 2520-11

ALLIANCE INVITED FOR MY SON, BORN 16TH OF JULY 1980, 180 CMS, MBA. IN HUMAN RESOURCES FROM TATA INSTITUTE OF SOCIAL SCIENCES MUMBAI. WORKING AS ASSISTANT MANAGER IN ITC (TOBACCO DIVISION). CURRENTLY POSTED AT SAHARANPUR, LIKELY TO BE POSTED ANYWHERE IN INDIA. CORRESPOND WITH DETAILS AT ashokmoza47@rediffmail.com. 0 1 1 - 26263457 2521-11

WANTED QUALIFIED SLIM, TALL , GOOD LOOKING GIRL PREFERABLY AN ENGINEER FROM A RESPECTABLE FAMILY FOR MY SON BORN APRIL 2, 1976, 4.40. PM. AT KASHMIR, HT. 182 CMS, (B.E MECHANICAL) FROM NAGPUR UNIVERSITY P.G.D.B.A (NIIT) MARKETING SYMBIOSIS PUNE. WORKING AS ASSISTANT MANAGER SOURCING SAMSUNG INDIA ELECTRONICS LTD NOIDA. DRAWING HANDSOME SALARY. HAVING HIS OWN ACCOMMODATION IN DELHI. CONTACT B.L.SARAF, H-8/9, FIRST FLOOR MALVIYA NAGAR, NEW DELHI. TEL. 26672395, 4520277, CELL. 9312664660. 2522-11

SUITABLE ALLIANCE IS INVITED FOR KP MANGLIK BOY BORN ON 12TH JANUARY 1979 AT 8.39 A.M. SRINAGAR, 173 CMS TALL, MBA WORKING AS MANAGER MARKETING ANSAL API PROPERTIES AND INFRASTRUCTURE) LTD. CONTACT MOBILE 09818962210, 9971872121 OR E-mail:raina_home@yahoo.co.in OR R.K.RAINA, HOUSE NO.-I-1590, ALPHA-II, GREATER NOIDA, G.B. NAGAR (U.P) 201308. 2523-11

ALLIANCE INVITED FOR MY SON BORN 16 NOVEMBER 1980, HEIGHT 175 CMS, B.TECH. ECE (I.P UNIVERSITY DELHI) WORKING AS SR. SOFTWARE ENGINEER. IN A MNC IN BANGALORE. CORRESPOND WITH TEKNI, BIODATA TO R.K.SHALI, 35-G, BLOCK-R, DILSHAD GARDEN, DELHI-95. # 9818815997 / 9268257300.E-mail: rkshali@yahoo.com. 2524-11

WANTED A SUITABLE MATCH FOR OUR SON BORN IN APRIL 1981, HEIGHT 172 CMS, MBA, WORKING IN REPUTED I.T. COMPANY BASED IN DELHI AS SALES MANAGER. DRAWING FIVE FIGURE SALARY. CONTACT SHRI B.K.MALLA, A-20/102, SHALIMAR GARDEN, GHAZIABAD. MOBILE NO. 9910546173, 9818080230 AND 9873567734. 2525-11

ALLIANCE INVITED FOR KP BOY BORN DECEMBER 1982, 177 CMS, BA, BCA, PURSUING MBA, WORKING AS TEAM LEADER WITH HCL AT NOIDA CONTACT N.K.RAINA, C-5D, 21 A, JANAKPURI, NEW DELHI. MOBILE 9871198395. 2526-11

SUITABLE ALLIANCE SOUGHT FOR MY SON BORN SEPTEMBER 14, 1982 AT 2123 HRS. AT DURGAPUR (W. BENGAL) HEIGHT 179 CMS, B.E. COMPUTERS AND MBA S-I-B.M (SYMBIOSIS) PUNE. PRESENTLY WORKING AS ASSISTANT MANAGER MARKETING HEALTHCARE ESCORTS/ FORTIS AT DELHI, HANDSOME SALARY, OWN PARENTAL HOUSE AT JAMMU. KINDLY CONTACT ON MOBILE: 09433046599, 09007126849, CULCUTTA DURANI, 9810319958 (SHER-FARIDABAD) 2527-11

ALLIANCE INVITED FOR MY SON, APRIL 1976, 172 CMS, 3 YEARS DIPLOMA IN ELECTRICAL ENGG. DIP. IN COMPUTERS, MATERIAL MANAGEMENT FROM BARODA UNIVERSITY, WORKING AS PRODUCTION ENGINEER WITH REPUTED CO. (CONTINENTAL ENGINES LTD.), HANDSOME SALARY. CONTACT J.L.DHAR, 0191-2592897, 09419139593, 9810477269, 0946926651. 2528-11

LOOKING FOR A WELL CULTURED KASHMIRI GIRL FOR MY SON BORN 30TH SEPTEMBER 1975, TIME 13:10HRS, SRINAGAR, B.COM, 2-YEARS SOFTWARE FROM NIIT (GNIIT) PURSUING MBA. WORKING WITH BHARTI RETAIL WALL-MART AS MANAGER OPERATIONS. INTERESTED MAY CONTACT, P.N.DHAR, A-175, FLAT NO-UGF-4, SHALIMAR GARDEN EXTN-II, SAHIBABAD, GHAZIABAD-201005. PH #0120-2639785, 9891619610. E-mail: sidharth_dhar@rediffmail.com. 2529-11

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ALLIANCE INVITED FOR OUR SON, BORN 18TH JULY 1980 AT 07:27 HRS AT SRINAGAR, HEIGHT 183 CMS, MCA FROM PUNJAB UNIVERSITY CHANDIGARH. WORKING IN I.T. COMPANY AT PUNE. FAMILY SETTLED AT PANCHKULA HARYANA. ORIGINALLY FROM WAZIR BAGH, SRINAGAR, KASHMIR. CONTACTS :0172-2566272, +91-9815251374, +91-9872560324.

2530-11

ALLIANCE WANTED FOR MY SON 175 CMS TALL, BORN 15 MAY 1979, 1.50 P.M. (DAY) SRINAGAR. DONE BCS AND POST-GRADUATIONS DIPLOMA IN COMPUTER MANAGEMENT FROM FERGUSSON COLLEGE AND SYMBIOSIS COLLEGE PUNE RESPECTIVELY. PRESENTLY WORKING AS SENIOR PROGRAMME MANAGER WITH A MNC AT PUNE. DRAWING VERY HANDSOME SALARY. PLEASE CONTACT A.K.BINDROO, A2/20, GANGA VILLAGE, HANDEWADI ROAD, HADAPSAR PUNE-411028. PHONE: 020-26822885. MOBILE: 9890785715. E-mail: akbindroo@yahoo.co.in. 2531-11

SUITABLE ALLIANCE INVITED FOR HANDSOME KP BOY BORN FEBRUARY 1982 AT 3.43 A.M. NEW DELHI 172 CMS, B.COM HONS + COMPUTER APPLICATION, NIIT AND MBA (FINANCE) FROM ONE OF B-SCHOOLS. WORKING WITH TOP I.T COMPANY FINANCIAL SERVICES. CONTACT 09811382107 / 09871440016, 1682/28, FARIDABAD-121008. 2532-11

ALLIANCE INVITED FOR MY HANDSOME SON, B.O.B 31 JULY 1979, HT. 172 CMS, B.E. CIVIL MANAGING A SELF OWNED FIRM DEALING INTO ARCHITECTURE AND INTERIOR PROJECTS. WELL SETTLED OWNS AND APARTMENT IN NOIDA. PLEASE CONTACT AT satishgadoo@gmail.com OR CALL AT 09419141811, 0191-2596436. 2533-11

NON-MANGLIK KP BOY BORN 18TH AUGUST 1970, AT 8.53 A.M. SRINAGAR KASHMIR "KUMBH RASHEE" NAKSHATER "SHAT-BISHAK" SMART, HANDSOME, HEIGHT 172 CMS, SEEKING ALLIANCES PROFESSIONALLY QUALIFIED B.E. CIVIL ENGINEER AND MBA EMPLOYED IN WELL-REPUTED UNIVERSAL REAL ESTATE CONST. AND MARKETING LTD. CO. HOLDING POST CHIEF MANAGER. DRAWING HANDSOME SALARY GENTLEMAN LEGALLY DIVORCEE. NO LIABILITY. MARRIAGE LASTED SHORT TIME. CONTACT: 011-28051512. MOB. NO- 9971414491.E-mail: msganj2008a@yahoo.com., modisan@hotmail.com

2534-11

WANTED A SUITABLE ALLIANCE FOR OUR SMART AND GOOD LOOKING BOY, 170 CMS TALL, BORN 6TH OCTOBER 1973, SATURDAY (DUSSEHRA) AT 6.15 P.M. AT SRINAGAR. DIPLOMA IN ELECTRONICS AND COMMUNICATION AND PRESENTLY WORKING AS REGIONAL HEAD WITH OKHLA BASED I.T. COMPANY NEW DELHI. DRAWING A HANDSOME SALARY. EARLY MARRIAGE. CONTACT ON MOB. NO. 09419228102 (SHRI C.L.SARAF) 09350158030 (SUNIL KOUL-DELHI) E-mail: sanjay9098@gmail.com, openderkoul@gmail.com 2535-11

WANTED SUITABLE MATCH FOR MY SON FEBRUARY 1975 BORN, HEIGHT 170 CMS, B.E. FROM REC TRICHY. PRESENTLY WORKING IN SENIOR ENGINEERING POSITION AT JAIPUR. INTERESTED MAY CONTACT WITH DETAILS TO O.P.SOPORI, C-152, IIND FLOOR, JHILMIL COLONY, VIVEK VIHAR, DELHI-95. PHONE: 9999724479, 9868303348 2536-11

ALLIANCE INVITED FROM A RESPECTABLE KP FAMILY FOR MY SON, BORN 1974, 172 CMS HEIGHT, B.E (PUNE UNIVERSITY) MBA (USA) WORKING IN USA ON H1.B VISA. FOR DETAILS PLEASE CONTACT MRS. GANJU AND KAUL'S, HOUSE NO-C-147, SECTOR-26, NOIDA-201301. MOBILE NOS. 9899006318; 9811574428; 9873395216. E-mail: mrsganju@rediffmail.com 2537-11

ALLIANCE INVITED FOR OUR SON 167 CMS, BORN OCTOBER 1980, MCA PUNE UNIVERSITY, WORKING AS ASSOCIATE CONSULTANT ORACLE FINANCIAL SERVICES, PRESENTLY ON ASSIGNMENT AT LONDON. HOLDING A BRITISH VISA. GIRL SHOULD BE WILLING TO SERVE OUTSIDE INDIA. I.T PROFESSIONAL PREFERRED. CONTACT SHRI S.N.KOTHA, 16-ASHOK NAGAR, OPPOSITE POWER HOUSE, CANAL ROAD, JAMMU. PH. 0191-2555406, 094191-31241, E-mail: ashokkotha@yahoo.com. DELHI CONTACT 9971001624. 2538-11

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SUITABLE ALLIANCE IS INVITED FOR A 1977 BORN 180 CMS TALL, HANDSOME BOY BHM, MBA WORKING AS ASSOCIATE DIRECTOR SALES IN A LEADING HOTEL CHAIN WITH AN ANNUAL PACKAGE OF RS. 11 LAKH. INTERESTED MAY CONTACT VIJAY KUMAR AT E-5/7D, SHATABADI VIHAR, SECTOR-52, NOIDA U.P. PH: 09810432088, 09871233825, 09419191660. E-mail: vijay_c1948@hotmail.com 2539-11

SUITABLE ALLIANCE INVITED FOR MY SON BORN FEBRUARY 1982 AT SRINAGAR, HT. 167 CMS, B.E (CIVIL), WORKING WITH LARSON & TOUBROS LTD. AT MUMBAI. INTERESTED MAY KINDLY CORRESPOND TO MR. T.K.MACHAMA. # 09419188818 / tkmachama@rediffmail.com 2540-11

ALLIANCE INVITED FOR MY SON 179 CMS, BORN MAY 1976, BACHELORS DEGREE IN HOTEL MANAGEMENT FROM BANGALORE. WORKING WITH TAJ RESIDENCY M.G.ROAD, BANGALORE WITH HANDSOME PAY. CORRESPOND WITH DETAILS TO R.K. RAINA, QUARTER NO-139, REHARI COLONY, JAMMU. PH.NO. 0191-2563421, 01128547991. MOB. NO-9469236388, 9906298918. E-mail: sanjeevraina2007@rediffmail.com 2541-11

WANTED A SUITABLE ALLIANCE FROM A KP FAMILY FOR MY SON BORN JUNE 1980 (SLIGHTLY MANGLIK) HT. 180 CMS, B.E. MECHANICAL, WORKING IN MNC AS ASSISTANT MANAGER. DRAWING HANDSOME SALARY. THE GIRL SHOULD BE QUALIFIED AND GOOD-LOOKING INTERESTED MAY CONTACT PRAN NATH BANGROO. PH.NOS. 9419852418, 011-25285234. 0-9810899544, 9990542843. E-mail: ajybangroo@gmail.com 2542-11

SUITABLE ALLIANCE INVITED FOR MY SON, BORN APRIL, 1981, HT. 170 CMS, B.E. COMPUTER SCIENCES FROM MUMBAI UNIVERSITY. PRESENTLY EMPLOYED AS "DATA BASE ADMINISTRATOR" IN A LEADING I.T.COMPANY AT SINGAPORE AT HANDSOME SALARY. CONTACT V.K.KAK, HOUSE NO-2, SECTOR-2, GOBIND NAGAR, CAMP ROAD, TALAB TILLOO, JAMMU-180002. PH. NO'S. 0191-2504777, MOB. 09419211022. 2543-11

SUITABLE ALLIANCE INVITED FOR MY GRANDSON. GOOD LOOKING, DECENT BOY BORN ON NIGHT OF 24-25 JUNE 1980, AT 1.50, SRINAGAR. 171 CMS TALL. PURSUING MBA FROM I.M.T GHAZIABAD. BACHELORS DEGREE IN BUSINESS ADM. DIPLOMA IN MECHANICAL ENGINEERING. PRESENTLY WORKING AS MANAGER (S&M) IN CORDS CABLE INDUSTRIES LTD. NEW DELHI. RESPOND TO SHRI SOOM NATH GANJU. MOB. 09818768939 OR MR. JAWAHIR GANJU, III-A, 268-RACHNA, VAISHALI GHAZIABAD. MOB. 09971476166. LL-0120-2772940. 2544-11

SUITABLE ALLIANCE SOUGHT FOR KASHMIRI BOY BORN JANUARY 1, 1980 AT 1.08 P.M. AT DELHI. BACHELOR OF DESIGN FROM PUNJAB UNIVERSITY. PRESENTLY WORKING AS FREE LANCER IN INTERIOR DESIGNER ETC. IN DELHI. KINDLY CORRESPOND O.K. GANJU,. C-308, SUSHANT LOK, PHASE-I, GURGAON. MOB. 9810278606 AND 9910017790. 2545-11

WANTED SUITABLY QUALIFIED MATCH FOR OUR ONLY SON, BORN 17TH APRIL 1968, 6.37, A.M. HT. 160 CMS, B.E. (ELECTRONICS & TELECOM) FROM (REC) OWNS BUSINESS IN TELECOM (PVT. LTD. COMPANY) AT DELHI. SERVED AS SR. MANAGER IN MN. TELECOM COMPANY FOR EIGHT YEARS, OWN HOUSE AT DELHI. HAD SHORT LIVED MARRIAGE. NOW LEGALLY SEPARATED. FOR EARLY AND DOWRYLESS MARRIAGE. PLEASE CONTACT 9868957744. E-mail: glal.pandit@gmail.com 2546-11

UNDER BRIDE MAT COLUMNS

WANTED PROFESSIONALLY QUALIFIED GIRL FOR MY SON BORN 15TH MARCH 1981, HEIGHT 179 CMS, B.COM FROM DELHI UNIVERSITY AND THREE YEARS DIPLOMA IN COMPUTER APPLICATION FROM GNIIT. PRESENTLY WORKING WITH AN EXPORT ORIENTED SOFTWARE COMPANY AS SENIOR TEST ENGINEER. INTERESTED MAY CONTACT FOR TEKNI/KULAWALI/BIODATA. CONTACT AT PHONE NO. 919910052600 AND 919891409254 OR MAT BOX NO. 5081-11

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SUITABLE ALLIANCE INVITED FOR HANDSOME KP BOY, JUNE 1976 BORN, 179 CMS, B.E. ELECTRONICS, WORKING WITH A MNC AT GURGAON AS ASSTT. MANAGER, CONTACT NO. 9810948826 OR MAT BOX NO 5082-11

WANTED A SUITABLE ALLIANCE FOR MY SON (KP) BORN ON 24TH MAY, 1983 AT 9.35 P.M. IN KOLKATTA, HEIGHT 162 CMS, PRESENTLY WORKING ON H1B VISA IN USA IN A LEADING INVESTMENT BANK. EXCELLENT PROFESSIONAL BACKGROUND, BACHELORS DEGREE WITH HONOURS IN ELECTRICAL ENGINEERING AND MASTERS DEGREE IN APPLIED MATH, BOTH FROM A TOP 5 ENGINEERING COLLEGE IN USA, SEEKING A PROFESSIONALLY QUALIFIED, FUN LOVING GIRL WHO CURRENTLY HAS OR IS WORKING TOWARDS MS OR MD OR Ph.D IN USA AND WANTS TO LIVE/WORK ON H1B VISA IN USA; WHO REGARDS HONESTY, RESPECT AND EQUALITY AS IMPORTANT VALUES IN LIFE AND HAS APPRECIATION OF KP/INDIAN CULTURE. PLEASE CORRESPOND WITH BIODATA, PHOTOGRAPH OF THE GIRL AND FAMILY DETAILS VIA E-MAIL TO specialsearchon@gmail.com OR MAT BOX NO. 5083-11

SUITABLE ALLIANCE INVITED FOR A MEDICO KP BOY BORN JUNE 1979, 170 CMS, MBBS (MAMC) MD (MEDICINE) SAFDARJUNG NEW DELHI. CORRESPOND WITH BIODATA AND KULAWALI TO MOB. NO. 9958277883. L.L. 0120-4315594 OR MAT BOX NO. 5084-11

WANTED GROOMS

ALLIANCE SOUGHT FOR KASHMIRI MANGLIK GIRL, BORN 1974, HT. 157 CMS, GRADUATE AND WORKING WITH GOOD COMPANY AT DELHI DRAWING 5 FIGURE SALARY. SLIGHT LIMPING IN LEFT LEG. INTERESTED MAY CONTACT SANJAY KACHRU. MOB. 9899115068, 9899912699. E-mail: kachrusanjay@yahoo.com 3671-11

WANTED A SUITABLE ALLIANCE FOR OUR MANGLIK DAUGHTER BORN JANUARY 1973, HEIGHT 165 CMS, B.COM, (CENTRAL GOVT. EMPLOYEE) POSTED IN DELHI. PLEASE CORRESPOND WITH TEKNI/ BIODATA TO KOUL'S, H-14 (GOVT QTRS) COMPANY BAGH, JEWEL CHOWK, JAMMU. PH.: 2561394. MOB. 9419184928 OR RAINAS DELHI. MOB. NO. 9899804470. 3672-11

ALLIANCE INVITED FOR MY DAUGHTER BORN AUGUST 1982, HEIGHT 162 CMS, B.A. (P) FROM DELHI UNIVERSITY, DIPLOMA IN (Ec & T) FROM JAMMU. PRESENTLY WORKING WITH MNC DELHI. CONTACT: SHRI U.K.WALI, E-2-79, GOVT. QUARTER, JANIPUR, JAMMU. PHONE: 9971539888 (DELHI), 9797970456, 0191-2532884 (JAMMU) E-mail: hiralalwali@rediffmail.com. 3673-11

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN JANUARY 1979 (SLIGHTLY MANGLIK) DIPLOMA IN ELECTRONICS AND TELECOMMUNICATION, MBA, HR EXECUTIVE IN AN MNC AT DELHI. CONTACT ZUTSHI'S 764, SECTOR-31, FARIDABAD. PHONES: FBD: 0129-4043736/09810685066. JMU: 0191-2581215/ 09906214170. PUNE: 09860817799. 3674-11

ALLIANCE SOUGHT FROM BROAD MINDED KP QUALIFIED BOY FOR OUR QUALIFIED DAUGHTER BORN JAN 1983, 157 CMS,B.E (COMPUTER SCIENCE) – WORKING WITH A REPUTED CONSULTANCY MNC AT NOIDA AS SAP CONSULTANT DRAWING HANDSOME SALARY. GIRL HAS SMALL WHITE PATCHES ON HAND & FOOT. INTERESTED MAY KINDLY CONTACT WITH TEKNI AND BIODATA AT TEL.NO'S JAMMU (0191-2555808) & DELHI 9868282464 3675-11

SUITABLE ALLIANCE IS INVITED FOR OUR MANGLIK DAUGHTER BORN OCTOER 1978, 167 CMS TALL. B COM, M.LIB & INF.SC (JAMMU UNIVERSITY), DIPLOMA IN COMPUTER APPLICATIONS. PRESENTLY ENGAGED ON A CONTRACTUAL APPOINTMENT IN JAMMU UNIVERSITY. INTERESTED PARENTS MAY SEND THE TEKNI & BIODATA TO DAFTARI'S AT 9/1 DURGA NAGAR , P.O. ROOP NAGAR, JAMMU (J&K) PIN-180013 OR EMAIL THE SAME TO daftarigl@yahoo.co.in CONTACT NOS. 0191-2593388, CEL NO. 09419217071 3676-11

WANTED A SUITABLE PROFESSIONALLY QUALIFIED MATCH FOR MY ONLY DAUGHTER B.E(ELECTRONIC & COMMUNICATION)GHAZIABAD (LUCKNOW UNIVERSITY)

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WORKING IN INFOSYS PUNE AS SOFTWARE ENGINEER. BORN IN JULY 21ST 1985 HEIGHT 165 CMS.FATHER MANAGER SBI JAMMU & MOTHER CENTRAL GOVT.EMPLOYEE (RRL JAMMU).PLEASE CORRESPOND WITH TEKNI AND BIODATA TO MR.OPINDER K.BAZAZ H.NO.286/1, DURGANAGAR SECTOR-2 TALAB TILLO (BOHRI) JAMMU –180002 TEL.0191- 2501789 MOB 9419221015 & 9419102335 3677-11

WANTED SUITABLE MATCH FOR A GOOD LOOKING SMART CULTURED AND GENTLE NATURED KP GIRL WELL QUALIFIED BORN 1969, 162 CMS BELONGING TO RESPECTABLE FAMILY . RECENTLY LEGALLY DIVORCED, ISSUELESS MARRIAGE LASTED FOR A FEW MONTHS.PLEASE CORRESPOND WITH TEKNI/BIO DATA TO HOUSE NO.251-A BHARAT NAGAR REHARI COLONY JAMMU. TELEPHONE 0191-2579230, MOB 09419182985 3678-11

ALLIANCE INVITED FOR MY PRETTY DAUGHTER BORN FEB 1976. HT 157 CMS MSC (MATHS) PURSUING B.Ed. WORKING AS SENIOR TEACHER IN DELHI PUBLIC SCHOOL AT JAMMU. SLIGHTLY MANGLIK. INTERESTED MAY CONTACT WITH BIODATA AND TEKNI TO C L CHOWDHARY H.NO.567, NEAR SHIV MANDIR, SARWAL CHOWK JAMMU TEL NOS. 0191-2560746 AND 09419227952 E-mail: seektomatch@yahoo.co.in 3679-11

WANTED WELL SETTLED PROFESSIONALLY QUALIFIED MATCH FOR OUR DAUGHTER SEPTEMBER 1973 BORN 160 CMS TALL, B.E(E/E)M.P.M(SYMBIOSIS) PUNE MS (SOFTWARE TECHNOLOGY AND MANAGEMENT) FROM UNIVERSITY OF NORTH CAROLINA GREENSBORO, USA.DEC 07 PRESENTLY WORKING WITH A.I.,G .GREENSBORO USA. KINDLY CORRESPOND WITH DETAILS TO DR A K WAKHLU, 2/IA, EAST EXTENSION, TRIKUTA NAGAR JAMMU-180012 TEL. 0191-2472565,9419188859, E-mail: badribhan@yahoo.co.in 3680-11

MATRIMONIAL ALLIANCE INVITED FROM KP BOY FOR MY DAUGHTER BORN APRIL 1981.B.E.(MUMBAI) AND M.S (U.S.A) PRESENTLY WORKING AS SENIOR SOFTWARE ANALYST IN U.S.A GIRL WILL BE IN INDIA FROM LAST WEEK OF OCTOBER TO MID NOVEMBER 2008. CONTACT TEL NO. 02267913814, 02227895009, MOBILE 09867393373, 09892728809, 9322251945. E-mail: fotedar_rita@hotmail.com 3681-11

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER BORN ON SEPTEMBER 1984 AT DELHI HEIGHT 157 CMS .BRILLIANCE ACADEMIC RECORD FROM PRESTIGIOUS INSTITUTIONS OF DELHI UNIVERSITY., M.COM (MAY 2008) FROM DELHI SCHOOL OF ECONOMICS AND B.Ed FROM CIE-DELHI.UNIVERSITY LECTURER (SINCE JULY 2008) IN A COLLEGE AFFILIATED TO I.P UNIVERSITY, DELHI. BOTH PARENTS ARE HOLDING EXECUTIVE POSITION. INTERESTED MAY CORRESPOND WITH COMPLETE DETAILS TO maharajkrishen@gmail.com. 3682-11

MATCH FOR OUR DAUGHTER MAY 1982 , 160 CMS, B.COM,P.G.D.M, M.B.A (FINANCE) WORKING AS FINANCIAL EXECUTIVE IN AN MNC AT DELHI CORRESPOND WITH TEKNI/KALAWALI/ BIODATTA TO A K HANGLOO C-110 NARWANA APARTMENTS MADU VIHAR I.P EXTENSION PATPARGANJ NEW DELHI 110092. CONTACT NO. 9818815162, 9212956499 3683-11

MATCH FOR DOCTOR DAUGHTER BORN 1982, EDUCATED INDIA. SLIM, 155 CMS,. OUTSTANDING EDUCATIONAL CAREER, WINNER OF SCHOOL BOARD AND UNIVERSITY GOLD MEDALS. PARENTS REPUTED FAMILY DELHI SETTLED. GIRL PRESENTLY DOING MD RESIDENCY 1ST YEAR IN TOP CHICAGO U.S.A. UNIVERSITY. PROFESSIONAL BOYS WITH GOOD ACADEEMICS AND SETTLED OR TRYING/WILLING TO SETTLE IN USA. RESPOND. FULL DETAILS TEKNI TO safayaifci@gmail.com. DELHI MOBILE: 9891244513. 3684-11

SUITABLE MATCH FOR OUR DAUGHTER ELEGANT, JULY 1975 BORN, 167 CMS HEIGHT, HONS. IN ECONOMICS FROM DELHI UNIVERSITY, MBA (FINANCE) FROM BOMBAY UNIVERSITY, CURRENTLY IN SENIOR POSITION WITH A LEADING FINANCIAL COMPANY IN BOMBAY. MARRIAGE OF 15 DAYS ANNULLED BY LAW. PLEASE RESPOND WITH TEKNI AND BIODATA TO

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P.N.TICKOO, 1487, C-1, VASANT KUNJ, NEW DELHI-110070. (09868063639), 011-26124718. E-mail: pn_tickoo@yahoo.com 3685-11

ALLIANCE INVITED WHO IS SETTLED AND WORKING IN GURGAON/DELHI FOR MY (BRAHMIN) DAUGHTER BORN AUGUST 1976, MASTER IN PERSONNEL MANAGEMENT FROM PUNE UNIVERSITY WORKING IN MNC GURGAON. CORRESPOND TO R.L.HANDOO, 362 A/I, BHIM GHAR KHERI, GURGAON-122006. MOB. NO. 9971672485, (GURGAON) 09797669795, 09797382083 (J&K). 3686-11

WELL SETTLED SUITABLE MATCH IS INVITED FOR MY DAUGHTER BORN MARCH 1983, CONVENT EDUCATED, B.E (INFORMATION TECHNOLOGY), M.TECH (COMPUTER SCIENCE & ENGG) FROM TOP PRESTIGIOUS INSTITUTE I.I.I.T HYDERABAD. WORKING AS SENIOR SOFTWARE ENGINEER (R&D) IN A REPUTED MNC AT BANGALORE. DRAWING VERY HANDSOME SALARY. INTERESTED MAY CORRESPOND WITH TEKNI, KULAWALI AND BIODATA TO PROF (DR) ASHOK MANWATI ON Email: ashokmanwati@gmail.com OR CALL AT 09419134506 (M) 0191-2472409 (R) 3687-11

ALLIANCE INVITED FOR MY GOOD LOOKING DAUGHTER, FEBRUARY 1983, 169 CMS, WORKING IN A REPUTED COMPANY, HANDSOME SALARY, B.COM FROM DELHI UNIVERSITY, DIPLOMA IN FASHION DESIGNING, PURSUING P.G DIPLOMA IN INTERNATIONAL BUSINESS OPERATIONS. CONTACT T.K.PANDITA. 0120-2636746, 9313522478. 3688-11

WANTED A SUITABLE MATCH PREFERABLY BANGALORE BASED FOR MY DAUGHTER 1976 BORN, 162 CMS, MCA, WORKING IN BANGALORE. PLEASE SEND TEKNI AND KULAWALI TO A.K.RAINA, HOUSE NO-3259/2, SECTOR-40-D, CHANDIGARH. PH. 0172-2699931, 09818634999. E-mail: ashivinder2@gmail.com. 3689-11

ALLIANCE INVITED FOR MY DAUGHTER MCA BORN AUGUST 1975, HEIGHT 165 CMS, WORKING AS LECTURER IN GOVERNMENT COLLEGE ON ADHOC BASIS. CONTACT 2584969, 9797399496. kashur1@yahoo.com 3690-11

ALLIANCE INVITED FOR MY DAUGHTER, BORN OCTOBER 1980, HEIGHT 157 CMS, MASTERS IN COMPUTER APPLICATION FROM PUNE UNIVERSITY. PRESENTLY WORKING IN A REPUTED MNC AT PUNE. PLEASE CONTACT M.K.DHAR FLAT NO: A-5, POCKET-5, J&K HOUSING BOARD FLATS, SECTOR-2, CHANNI HIMMAT, JAMMU TAWI-180015. E-mail: mkdhar1948@yahoo.co.in, MOB. NO. 0-9419168521, PH. NO. 0191-2465446. 3691-11

WE ARE LOOKING FOR A PROFESSIONALLY QUALIFIED MATCH FOR OUR DAUGHTER, 163 CMS TALL, BORN AT 7.50 AM ON 26TH JUNE 1983 AT SRINAGAR, GIRL IS B.E. (BIOMEDICAL ENGG) FROM MUMBAI, PRESENTLY WORKING WITH U.K. BASED MNC BARCLEY BANK AT MUMBAI AS ASSTT. MANAGER HAVING ATTRACTIVE PACKAGE. INTERESTED MAY CONTACT M.K.KAUL AT E-mail: klmaharaj@gmail.com OR CALL ON 09818000542, 09990097542. 3692-11

SUITABLE MATCH IS SOUGHT FOR 1964 BORN GIRL, HT 160 CMS, Ph.D IN BUSINESS ADMINISTRATION FROM UNIVERSITY OF RAJASTHAN. PRESENTLY WORKING AS ASSTT. PROF IN UNIVERSITY OF RAJASTHAN. INTERESTED MAY PLEASE CONTACT AJAY KUMAR BELCHA, A-20, JAMNA NAGAR, AJMER ROAD, JAIPUR-302006 RAJASTHAN. MOBILE NO. 9413421607 3693-11

WANTED SUITABLE MATCH FOR MY DAUGHTER BORN IN KASHMIR ON 4TH SEPTEMBER 1979, HEIGHT 160 CMS, QUALIFICATION B.E. ELECTRONICS AND TELECOMMUNICATION FROM SHIVAJI UNIVERSITY AND MBA (MARKETING AND SALES) FROM IBS MUMBAI. WORKING AS BUSINESS ANALYST IN TATA CONSULTANCY SERVICES (TCS) AT CHENNAI. CONTACT MOBILE NO. 9419389111, 9858152507. 3694-11

SUITABLE ALLIANCE FOR MY DAUGHTER BORN MAY 1981, 160 CMS, MCA PUNJAB UNIVERSITY CHANDIGARH. PRESENTLY WORKING WITH SOFTWARE MNC NOIDA. EARNING A HANDSOME SALARY CORRESPOND WITH BIODATA/TEKNI TO T.K.AMBARDAR,

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INDIRA NIWAS, 195, OLD REHARI JAMMU MOB. 9419115109 R 0191-2570846. E-mail: tej.amabardar@yahoo.co.in. 3695-11

SUITABLE ALLIANCE SOUGHT FOR KASHMIRI GIRL BORN JUNE, 1976, HT. 162 CMS, GRADUATE FROM DELHI UNIVERSITY AND DIPLOMA IN TRAVEL & TOURISM AND AIRPORT HANDLING, PRESENTLY PURSUING M.A IN ENGLISH THROUGH CORRESPONDENCE. INTERESTED MAY CONTACT WITH TEKNI AND BIODATA TO RANI BHAT, B-4, VIPIN GARDEN, KAKROLA CHOWK, MAIN NAJAFGARH ROAD, NEW DELHI. MOB. 9818187710. 3696-11

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER, AUGUST 1981 BORN, 160 CMS, EDUCATIONAL QUALIFICATION B.B.M (FINANCE) COMPANY SECRETARYSHIP (C.S) AND NOW PURSUING LLB (FINAL YEAR) AND PG IN IPRS FROM NATIONAL LAW SCHOOL, BANGALORE. WORKING AS COMPANY SECRETARY AND EXECUTIVE IN A MULTINATIONAL COMPANY IN BANGALORE. CONTACT BHARAT BHUSHAN MATTOO, 26-INDIAN EXPRESS LAYOUT, BANGALORE-560097. TEL. 09449524992, 080-23642721. E-mail: bharatmattoo@yahoo.co.in. 3697-11

WANTED A SUITABLE ALLIANCE FOR MY DAUGHTER, 175 CMS TALL, D.O.B 24-06-1979, DEGREE IN PHYSIOTHERAPY FROM BANGALORE. PRESENTLY WORKING AS SPA MANAGER, CHANDAR SPARSH (FLORINA GROUP) BANGALORE HAVING ATTARACTIVE FIVE FIGURE SALARY. INTERESTED MAY CONTACT WITH TEKNI AND BIODATA TO C.L.BHAT, 150 AMBICA VIHAR, GOLE GUJARAL CAMP ROAD, TALAB TILLOO, JAMMU. TEL.0191-2501424, 9419211414. E-mail: bhatchunilal@gmail.com 3698-11

WANTED A SUITABLE MATCH FOR MY DAUGHTER BORN ON 9TH SEPTEMBER 1981, HEIGHT 168 CMS, B.E. (ELECTRONIC AND TELECOM) MBA (MARKETING), FROM PUNE UNIVERSITY, SLIGHT MANGLIK. WORKING IN MNC (NORTH & EAST) DRAWING HANDSOME PACKAGE (SEVEN FIGURES P.A.) CORRESPOND/ TELEPHONE MR. M.K.KOUL, HOUSE NO. 45, SECTOR A/2 LAXMIPURAM CHINORE, BANTALAB JAMMU. PH. 0191-2592169. 3699-11

WANTED SUITABLE KP MATCH FOR MY DAUGHTER, 1982 BORN, 160 CMS, BCA, MBA (HR) WORKING IN AN IT CONSULTANCY AT GURGAON. INTERESTED MAY KINDLY CORRESPOND WITH TEKNI/KULAWALI/BIODATA TO R.K. TICKOO, HOUSE NO-556, LANE NO-5, SURYA-VIHAR, PATTA BOHRI, JAMMU-180002. MOB. 0941987294, 09906085262. E-mail: rekha.tickoo@rediffmail.com. 3700-11

SUITABLE ALLIANCE IS INVITED FOR MY DAUGHTER BORN 30TH AUGUST 1982 (6.15 PM AT SRINAGAR) HEIGHT 164 CMS, B.E. (COMPUTER SCIENCE) AND MBA (HR AND IB) WORKING WITH WLC INDIA JAMMU. INTERESTED MAY CONTACT A.K.BAKSHI, 11- PAWAN ENCLAVE, PALOURA, JAMMU-181121. PHONE RES. 0191-2537575 AND MOBILE: 09419107575, E-mail: bakshiak54@yahoo.co.in 3701-11

SUITABLE ALLIANCES INVITED FROM PROFESSIONALLY QUALIFIED AND WELL SETTLED BOYS, PREFERABLY WORKING AT PUNE OR MAHARASHTRA) FOR MY CULTURED, SWEET, CONVENT EDUCATED DAUGHTERS. (I) JUNE 1982 BORN, 165 CMS, INFORMATION TECHNOLOGY ENGINEERING GRADUATE. (2) JULY 1983 BORN, 170 CMS, ELECTRONICS COMMUNICATION ENGINEERING GRADUATE. BOTH WORKING IN A REPUTED I.T. MNC's AT PUNE. PLEASE CORRESPOND WITH BIODAT, TEKNI AND KULAWALI OF THE BOYS TO KULDEEP TRISAL, EXECUTIVE ENGINEER (J&K GOVT.) 94, INDIRA COLONY, LAKKAD MANDI, JANIPURA, JAMMU. 0191-2538929, 094191-99711 OR AT DELHI 011-25084143 / 09350234678. 3702-11

DELHI BASED PARENTS SEEK PROFESSIONALLY QUALIFIED MATCH FOR THEIR DAUGHTER, JULY 1982 BORN, 153 CMS, B.E. (CHEMICAL), WORKING AS PROCESS DESIGN ENGINEER WITH AN INTERNATIONALLY REPUTED U.S BASED PETROLEUM TECHNOLOGY MNC WITH OFFICE AT GURGAON. SHE IS PRESENTLY ON ASSIGNMENT WITH PARENT

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COMPANY AT CHICAGO AND RETURNING TO DELHI IN DECEMBER 2008. PLEASE CORRESPOND WITH TEKNI, BIODATA, KULAWALI. E-mail: ytekini@yahoo.com. 3703-11

WANTED SUITABLE ALLIANCE FOR MY DAUGHTER (SLIGHTLY MANGLIK) CONVENT EDUCATED, MAY 1978, 155 CMS, B.E. (COMPUTERS) MUMBAI UNIVERSITY AND ADVANCED POST GRADUATE DIPLOMA IN SOFTWARE, WORKING AS A SENIOR SOFTWARE ENGINEER IN COMPUTER SCIENCES CORPORATION AT BANGALORE. SHE WAS ALSO ON DEPUTATION TO USA. CORRESPOND WITH TEKNI/KULAWALI/BIODATA TO MRS. SANTOSH, QR. NO.1105, SECTOR-4, TYPE-IV, R.K.PURAM, NEW DELHI-110022. RES. 26103097. MOB. 9871642189. 3704-11

WANTED A SUITABLE KP ALLIANCE WORKING IN MUMBAI FOR A SMART, GOOD LOOKING KP GIRL, 167 CMS, 26TH OCTOBER 1976 BORN AT 3.14 P.M. AT SRINAGAR, B.PHARMA, MBA (PUNE) THROUGHOUT MERIT HOLDER, WORKING AS A GROUP PRODUCT MANAGER IN A MULTINATIONAL PHARMA COMPANY IN MUMBAI. THE BOY SHOULD BE EQUALLY QUALIFIED AND WELL PLACED. PLEASE CONTACT TEL NO.09326129644 OR. 08322759547 OR E-mail: baipyara123@yahoo.co.in 3705-11

SUITABLE PROFESSIONALLY QUALIFIED MATCH (PREFERABLY MEDICO) INVITED FOR MEDICO BEAUTIFUL, SLIM, TALL AND FAIR KASHMIRI KP GIRL (SLIGHTLY MANGLIK) WITH GREAT FAMILY VALUES, BORN 22-06-1982 (06-30 A.M.) KASHMIR, B.A.M.S FROM JAMMU COLLEGE OF AYURVEDA AND RESEARCH, WORKING WITH A TOP REPUTED HOSPITAL OF WEST DELHI. INTERESTED MAY KINDLY CORRESPOND WITH DETAILED BIODATA, TEKNI TO MR. PRASHANT DHAR. PH. 9818637904, 9899104254, 9212373962. E-mail: meenakshi_koul@rediffmail.com, prashdhar@hotmail.com. 3706-11

WANTED A SUITABLE KASHMIRI BOY FOR MY DAUGHTER, MCA, 1980 JULY BORN AT SRINAGAR (KASHMIR) HEIGHT 164 CMS. PLEASE SEND TEKNI ALONGWITH BIODATA ON THE ABOVE GIVEN ADDRESS OR M.NO. 09419194806. 3707-11

ALLIANCE INVITED FOR CULTURED, SMART, GOOD LOOKING KP GIRL, BORN JULY 1978, 160 CMS, DIPLOMA IN SOFTWARE ENGINEERING FROM APTEC, MBA. WORKING AS FREE-LANCER. CONTACT THROUGH E-mail: sarafpls@rediffmail.com. TEL. 0120-2652893, CELL NO. 9810305820, 9958386838. 3708-11

ALLIANCE INVITED FOR MY DAUGHTER B.E (IT) FROM PUNE UNIVERSITY, 157 CMS, NON-MANGLIK, BORN AT JAMMU 8.35 A.M. ON 01-08-1982, BROUGHT UP AND EDUCATED IN DELHI IS WORKING AS TEST ANALYST AT INFOSYS PUNE. KINDLY CORRESPOND WITH TEKNI AND KULAWALI AT vkhar4960@yahoo.co.in OR D-89, SECTOR-40, NOIDA-201303. MOB. 9818288524. 3709-11

WANTED A SUITABLE MATCH FOR OUR DAUGHTER BORN 15 AUGUST 1984, 162 CMS, B.TECH COMPUTERS. WORKING AS LECTURER IN ENGINEERING COLLEGE AT GURGAON DRAWING HANDSOME SALARY. CORRESPOND WITH TEKNI/KULAWALI/BIODATA TO A.K.KOUL, C-13, NANAK PURA, SOUTH MOTI BAGH, NEW DELHI-21. CONTACT NO'S: 09868537477. (011-26874772 FOR DELHI) AND 09419000391 FOR JAMMU. 3710-11

WANTED A SUITABLE MATCH FOR GOOD-LOOKING (MAHESHWARI) DAUGHTER, CONVENT EDUCATED, MBBS D.G.O. D.O.B. 13TH JULY 1977, HT 165 CMS, WORKING WITH A PRESTIGIOUS HOSPITAL IN BANGALORE AS REGISTRAR IN GYNECOLOGY. BOY SHOULD BE EQUALLY WELL-EDUCATED, GOOD PHYSIQUE. INTERESTED MAY CONTACT WITH BIODATA: tathi347@rediffmail.com. (09341261854 (BLR) (09989622284 (HYD) (09818009831 (FDB) 3711-11

ALLIANCE INVITED FROM NON-MANGLIK KP BOY FOR MAY 1983 BORN, SMART, SLIM GIRL, 152 CMS TALL, MBA WITH PGD IN HUMAN BEHAVIOUR. WORKING AS ASSTT. MANAGER (HR) WITH AN MNC IN DELHI ON A HANDSOME PACKAGE. KINDLY CORRESPOND WITH TEKNI AND KULAWALI TO BHATT'S 22-B/D, GANDHI NAGAR, JAMMU-180004 OR E-mail:

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vedbhatt@gmail.com OR CONTACT 0191-2431322, 09419103800, 09891057942, 09891161367, 011-43034762. 3712-11

SUITABLE ALLIANCE INVITED FOR MY DECENT, HOMELY DAUGHTER, JULY 1980 BORN, 165 CMS, BCS AND MBA FROM PUNE UNIVERSITY. WORKING WITH MNC AT PUNE. INTERESTED FAMILIES PREFERABLY FROM MUMBAI/PUNE/ BANGALORE/HYDERABAD MAY CORRESPOND WITH TEKNI, KULAWALI AND BIODATA TO K.K.TIKOO, G-104, NAV-PINNAC KANCHENGANGA, PARIHAR CHOWK, AUNDH, PUNE-7. PH. 020-64005631; 09226290576. JAMMU:- 0191-2461719; 09419141998. E-mail: kk_tikoo@yahoo.com 3713-11

ALLIANCE INVITED FROM WELL-QUALIFIED KASHMIRI BOY FOR OUR DAUGHTER BORN JANUARY 1982, 152 CMS, M.Sc, BIOTECHNOLOGY (GOLD MEDALIST) PRESENTLY WORKING AS RESEARCH SCHOLAR IN A.I.I.M.S. CONTACT WITH TEKNI AND BIODATA TO 276, DDA FLATS, SECTOR-23, DWARKA, NEW DELHI-110075. 011-28052328, 09213510358. E-mail: mohinderhakim@yahoo.com. 3714-11

ALLIANCE INVITED FOR MY DAUGHTER BORN MARCH 1976, B.A 3-YEARS DIPLOMA IN TEXTILE DESIGNING AND FASHION DESIGNING, CERTIFICATES IN MULTIMEDIA GRAPHICS AND ESSENTIALS OF WEB DESIGNING. PRESENTLY WORKING IN MNC AT GURGAON. INTERESTED MAY CONTACT O.N.KOUL, 69, SHANKAR VIHAR, TALAB TILLOO, JAMMU. MOB. 9419872117. TEL. 2553350. 3715-11

SUITABLE ALLIANCE INVITED FROM KP FAMILY FOR MANGLIK GIRL, 17TH SEPTEMBER, 1981 BORN OF HANDWARA, 162 CMS HEIGHT, B.E. COMPUTER, PUNE UNIVERSITY. WORKING AS SR. SOFTWARE ENGINEER, BANGALORE. DRAWING MORE THAN 6 LAC P.A. CONTACT RAJ NATH KOUL, SWARAN COLONY, GOLE GUJRAL, JAMMU. MOB. NO. 94196-62296, 94692-12723. 3716-11

WANTED SUITABLE ALLIANCE FOR MY DAUGHTER BORN JULY 1981, B.E. FROM PUNE UNIVERSITY. PRESENTLY WORKING IN A REPUTED SOFTWARE COMPANY IN PUNE. INTERESTED MAY CONTACT NARESH KOUL, 324-A, NEW PLOTS, JAMMU. PHONE: 9419141500, 2545366. DELHI-9868936352. E-mail: ashwani70in@yahoo.com. 3717-11

SUITABLE ALLIANCE IS INVITED FOR MY DAUGHTER 31-03-1980 BORN, HT. 167 CMS, MCA, MBA (I.T) M.A ENGLISH, MA EDUCATION. B.Ed ON LAST LEG. WORKING AS P.G.T IN REPUTED PUBLIC SCHOOL OF GHAZIABAD. CORRESPOND WITH TEKNI, BIODATA TO NANA JEE TURKI, 14/303, SHALIMAR GARDEN EXT-I, SAHIBABAD, GHAZIABAD (U.P)-201005. 0120-2648435, 09958699460 OR 0191-2534010. B.L.TURKI C/O LALIT KUMAR DUGAL-112, SECTOR-1, VIKAS NAGAR, SARWAL JAMMU TAWI. E-mail: sachin76sa@indiatimes.com. 3718-11

WANTED PROFESSIONALLY QUALIFIED KASHMIRI PANDIT BOY FOR MY DAUGHTER BORN ON 29 OCTOBER, 1982 AT 2.47 A.M. IN SRINAGAR, HEIGHT 167 CMS. SHE IS M.A IN MASS-COMMUNICATION AND JOURNALISM, AT PRESENT WOEKING WITH NIIT AMRITSAR IN FACULTY. INTERESTED MAY CONTACT WITH TEKNI AND BIODATA ON MY E-mail: kishen.salman@khannapaper.com OR kishensalman@rediffmail.com. 3719-11

WANTED WELL-SETTLED PROFESSIONALLY QUALIFIED, NON-MANGLIK MATCH FOR MY DAUGHTER, 1983 BORN, 162 CMS TALL, B.E (COMPUTERS) & MBA (HRD) FROM PUNE UNIVERSITY. PLEASE CORRESPOND WITH COMPLETE PROFILE AND TEKNI TO PROF. (DR) MAHARAJ K. PEER, 3/183-A, SHANT NAGAR, OLD JANIPUR, JAMMU-180007. PHONE: 0191-2530411. E-mail: mkpeer001@yahoo.com. 3720-11

SUITABLE ALLIANCE INVITED FOR MY SMART KASHMIRI CULTURED, SLIGHTLY MANGLIK DAUGHTER BORN ON JULY 27, 1981 (160 CMS,) PROFESSIONALLY QUALIFIED IN MULTIMEDIA. PRESENTLY WORKING AS SR. COUNSELOR AT DELHI. PLEASE SEND TEKNI ALONG WITH BIODATA TO DR. KHACHROO, B-504, MIG FLATS, EAST OF LONI ROAD, SHAHDARA, DELHI-110093. PH. 011-22815385. MOB. 9910596172. E-mail: drkhachroo@yahoo.com 3721-11

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ALLIANCE INVITED FOR A MANGLIK GIRL, 21-06-1980, 11.30 P.M. SRINAGAR, BBA + LLB, REGULAR AND COMPUTERISATION, MAHARISHI DAYANAND UNIVERSITY STATUS TEAM LEADER. COMPUTERISED INTERNATIONAL LAW COMPANY GURGAON, HARYANA. DRAWING 3.6 LACS PER ANNUM PACKAGE PLUS INCENTIVES AND TRANSPORT VEHICLE. BOY WORKING AND SETTLED GURGAON PREFERABLE. CONTACT 9419206626. 0191-2586092. 3722-11

A SUITABLE ALLIANCE FOR OUR DAUGHTER BORN 1977, HEIGHT 167 CMS, B.ARCH & MBA. KINDLY CORRESPOND WITH TEKNI/BIODATA TO MR. NARENDRA KAUL, 8-SHANKER SHETH ROAD, PUNE-42, PH. 020-26446919. E-mail: viveknkaul@gmail.com 3723-11

WANTED SUITABLE KP BOY FOR MY DAUGHTER BORN 14TH JUNE, 1983 (10.48 A.M.) HT. 163 CMS, BACHELOR OF PHYSIOTHERAPY (PHYSIOTHERAPIST) FROM INDORE INSTITUTE OF MEDICAL SCIENCE. PRESENTLY WORKING AS PHYSIOTHERAPIST IN CHARITABLE HOSPITAL UJJAIN. PLEASE CORRESPOND ON THIS ADDRESS VIJAY RAINA, 411 SETHI NAGAR, SAI NATH COLONY, UJJAIN (M.P). TEL. 0734-2510812, CELL. 9926530491, 9424796210. 3724-11

SUITABLE MATCH FOR GIRL BORN MATCH 1981, 163 CMS, BACHELOR OF BUSINESS ADMINISTRATION (PU) CHANDIGARH, MBA (IB) FROM UNIVERSITY BUSINESS SCHOOL (UBS), PUNJAB UNIVERSITY CHANDIGARH. WORKING IN AN MNC (FINANCE DEPTT) AT PUNE. DECENT SALARY. PLEASE POST TEKNI/BIODATA BY ORDINARY SPEED POST TO N.J.DHAR, #670, SAINI VIHAR, PHASE-2, BALTANA, P.O. ZIRAKPUR, DISTT. MOHALI-PUNJAB-140603. CONTACT: 01762-270329, 09872444116. E-mail: dharennjay@rediffmail.com. 3725-11

WANTED A SUITABLE MATCH FOR MY SLIGHTLY MANGLIK DAUGHTER, BORN 19TH JULY 1979 AT 3 P.M. IN SRINAGAR (NAKSHATRA-KRITIKA, RASHI-VRESH) 157 CMS, (10+2) 3 YEARS DIPLOMA IN ELECTRONIC AND TELECOMMUNICATION FROM VIVEKANAND, CHEMBUR MUMBAI AND ADVANCE DIPLOMA IN WEB DESIGNING AND E-COMMERCE, TECHNOLOGY FROM STG, NEW DELHI, WORKING AS SENIOR TEAM LEADER IN AVA MERCHANDISING LTD. GURGAON. CORRESPOND WITH TEKNI/KULAWALI/BIODATA TO S.K.KALOO, C/O SHRI ROMESH BHAT, HOUSE NO. Z-74, LANE NO-14. KASHMIRI COLONY, PAPRAWAT ROAD, NAJAFGARH-110043. MOB NO. 9899490580. E-mail: skkallo@yahoo.co.in 3726-11

SUITABLE ALLIANCE INVITED FOR MY MANGLIK DAUGHTER, BORN MAY 1981, HEIGHT 162 CMS, MBA (HR) FROM NEW DELHI. WORKING WITH H.C.L. NOIDA DRAWING FIVE FIGURE SALARY. KINDLY SEND TEKNI/KULAWALI OF THE BOY. Email: ravindradhar@gmail.com. TEL: 0191-2473442 3727-11

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN ON 27TH OF AUGUST 1982, HEIGHT 160 CMS, BACHELORS DEGREE IN BUSINESS ADMINISTRATION FROM DELHI UNIVERSITY. WORKING WITH ONE PLACEMENT COMPANY IN FARIDABAD. CONTACT RAMESH KOUL, 97, LAXMI NAGAR, SARWAL COLONY, JAMMU. FARIDABAD. CONTACT NO. 0129-4128356. JAMMU CONTACT NO. 9419186007. E-mail: dadyramesh@gmail.com 3728-11

WANTED A SUITABLE MATCH FOR OUR DAUGHTER BORN 7TH NOVEMBER 1977, 04.35 A.M. AT SRINAGAR, 162 CMS-HEIGHT, B.Sc, MCA AND ADVANCE DIPLOMA IN COMPUTER APPLICATION. PRESENTLY WORKING ON CONTRACT BASIS IN CCW, AIR JAMMU. INTERESTED MAY KINDLY CORRESPOND WITH TEKNI AND KULAWALI TO M.K.BHAT, HOUSE NO-72, SECTOR-4, PAMPOSH COLONY, JANIPUR JAMMU AND B.L.BHAT, FLAT NO-301, GAYATRI APARTMENTS, PLOT NO-6, SECTOR-45, FARIDABAD. PHONES: 0191-2530227 (R) 09906196389, 9811823700. 3729-11

SUITABLE ALLIANCE INVITED FOR MY MANGLIK DAUGHTER. BORN OCTOBER 3, 1979 AT GUSHI KUPWARA, HEIGHT 165 CMS, DIPLOMA IN LAB. TECHNICIAN FROM DELHI. THREE YEARS NURSING (G.N.M) FROM APOLLO, NEW DELHI. PRESENTLY WORKING AS HEALTH

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CARE CONSULTANT (SME) IN A HEALTH CARE, I.T. COMPANY (CGSL) AT HYDERABAD. PLEASE CORRESPOND WITH BIODATA AND TEKNI TO MR. B.L.KAR. PH: 9911970234 OR E-mail: kar.bushan@yahoo.com. 3730-11

WANTED SUITABLE ALLIANCE FOR MY DAUGHTERS (I) BORN MAY 1980, 158 CMS, B.E COMPUTER SCIENCE. SAP CONSULTANT WORKING WITH ATOS ORIGIN PVT. LTD. MUMBAI GETTING HANDSOME SALARY (2) BORN JANUARY 1982, 160 CMS, B.E. CIVIL PASSED CONSULTATION AND MANAGEMENT COURSE THROUGH N.I.C.M.A.R. DELHI. WORKING WITH HIRANANDANI GROUP OF COMPANIES MUMBAI. PLEASE CONTACT WITH TEKNI/KULAWALI TO ROSHAN LAL RAINA, 49-BAN ROAD, NOVA, SHIPRA SUNCITY, INDIRAPURAM, GHAZIABAD. TEL 9968253042, 9911629274. 0191-2593140. 3731-11

UNDER GROOM MAT COLUMN

ALLIANCE PROPOSAL IS INVITED FOR A KP GIRL 25/160 CMS, B.E/FAIR/ACADEMICALLY VERY BRIGHT AND WELL PLACED WITH A JOB IN R & D DIVISION OF A US BASED MNC OF HIGH REPUTE/ HAVING AN ATTRACTIVE PAY PACKAGE AND PERQUISITES, PRESENTLY LOCATED AT BANGALORE. INTERESTED PLEASE CONTACT vivahmahurat@gmail.com OR MAT BOX NO. 8091-11

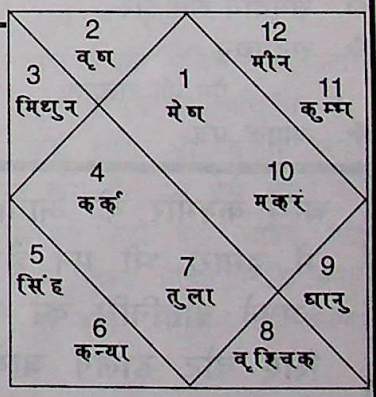
SUITABLE ALLIANCE SOUGHT (PREFERABLY MEDICO WORKING OUTSIDE J&K) FOR OUR MEDICO DAUGHTER, SEPTEMBER 1977 BORN, WORKING IN DELHI IN A REPUTED HOSPITAL. KINDLY CORRESPOND WITH FULL DETAILS BIODATA/TEKNI/KULAWALI WITH MAT BOX NO. 8092-11

WANTED SUITABLE MATCH FOR KP GIRL 37+, GOOD-LOOKING, FAIR, SLIM, HOMELY, POST GRADUATE IN COMMERCE AND MASTERS DEGREE IN EDUCATION FROM LEADING UNIVERSITY. WORKING AS LECTURER IN DELHI. EARLY MARRIAGE. CORRESPOND WITH TEKNI AND BIODATA THROUGH MAT BOX NO. 8093-11

RECEPTION
MEHANDI RAAT NITE
Utilise our services to display of Kashmiri Ghazals/Chhakri/ Rouf/Leela & Hindi Bhajans for colourful Mehandi Raat Nite and other functions like reception and lunch by distinguished ladies artists with party having melodious voice.
Vijay Kaul & Party
1294, Sushant Lok,Gurgaon,
Contact No's: 9971499089, 9971499486, 09906257607

ATTENTION KASHMIRI PANDIT BIRADARI

Services of A well known Kashmiri Guruji, Jyotshi Bansi Lal Raina will be available at Kashmir Bhawan, Amar Colony, Lajpat Nagar-IV, New Delhi-110024. Every Saturday from 11.30 A.M to 5 P.M. at residence, 19-B, Pocket A-2, Mayur Vihar, Phase-III (Bank of Baroda Lane) Delhi-96. From every Sunday to Friday between 9 A.M to 7 P.M. For matching of Tekni and other ceremonies as per Kashmiri tradition.
Ph. 22612193 (Resi) 9810616988 (Mobile)
E-mail: raina_bansilal@yahoo.co.in



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कोशुर समाचार

कश्मीरी समिति, दिल्ली का मासिक प्रकाशन

सम्पादक : बृजनाथ वातल 'बेताब' मुद्रक–प्रकाशक : एन.एन. जिज़्ज़ू

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जम्मू–कश्मीर के आगामी चुनाव में हमारा भी मन है कि हम अपने प्रतिनिधि को चुनने के लिए वोट डालने जायें, परंतु?

गुरुवाणी

ज्ञानं बन्धः

–शिवसूत्र:2 (वसुगुप्त)

ज्ञान ही बंधन का कारण है।

आचार्य वसुगुप्त के माध्यम से भगवान शंकर ने यह वाणी प्रकट की है कि सांसारिक ज्ञान ही बंधन का कारण है। बंधन के इस कारण मनुष्य यह समझ बैठता है कि वो चैतन्य नहीं है। इसी विचार के अधीन मनुष्य आगे कर्मों के जाल में फंसता जाता है। यही अणुमल है । 'यह अणुमल आत्मा को वैसे ही ढ़क लेता है जैसे बादल सूर्य को ढ़क लेता है'।

इस जाल से बचने का रास्ता है - शरणागतम्।

उसी परम शक्ति के अधीन हो जाना, उसी के शरणागत होना - वही मल का नाश करने वाला है।

- संक्षिप्त व्याख्या : श्री वीरेन्द्र काज़ी

स्वामी आत्मारामजी की पुण्यतिथि पर कॉशुर समाचार श्रद्धासुमन अर्पित करता है।

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'सिर्फ हंगामा खड़ा करना मेरा मकसद नहीं। मेरी चाहत है कि ये सूरत बदलनी चाहिए।'

हम सब भारत के नागरिक हैं। हमें इस बात का काफी गर्व है कि हमारा जन्म भारत देश में हुआ है जो आज विश्वगुरु बनने के पथ पर अग्रसर है। हमें नाज़ है कि हमारा देश एक लोकतांत्रिक देश है। एक ऐसा लोकतंत्र जिसके संविधान में हर व्यक्ति को, जिसकी आयु 18 वर्ष या इससे अधिक हो, यह अधिकार है कि वो अपना मत देकर अपने प्रतिनिधि को चुनकर संसद या विधानसभा में भेजे जहां देश के राजनेता देश को या राज्य को प्रगतिशील बनाने की योजनायें बनाते हैं। राज्य की कुशलता और जनता की खुशहाली की परियोजनायें तैयार करते हैं।

ऐसे प्रतिनिधि चुनकर भेजने की प्रक्रिया को जिस ढंग से देश का निर्वाचन आयोग अंजाम देता रहा है उसके लिए हम तो क्या सारा विश्व ही हमारे देश के इस निर्वाचन आयोग को और इस आयोग को चलाने वालों को बार-बार बधाई दे चुका है। निर्वाचन आयोग की प्रतिष्ठा और उसकी छवि का ही परिणाम है कि विश्व के कई देश अब अपने निर्वाचन कार्यकर्ताओं को हमारे यहां सीखने के लिए भेज रहे हैं।

हमें इस सब पर नाज़ है। पर अब जबकि जम्मू-कश्मीर राज्य में विधान सभा के चुनावों की घोषणा की गई है और हमारे लिए अपने प्रतिनिधि भेजने का समय आया है तो हममें कहीं मायूसी है। कारण यह है कि हम अपने राज्य से दूर देश के दूसरे हिस्सों में निष्कासित जीवन जी रहे हैं। आज हमारा भी मन है कि हम पहले की तरह उत्साह के साथ अपने प्रतिनिधि को चुनने के लिए नये-नये कपड़े पहन कर, लंबी-लंबी कतारों में खड़े रहें और अपने संवैधानिक अधिकार का प्रयोग कर ऐसे प्रतिनिधि को विधानसभा में भेजें जिस पर हमारा विश्वास हो और जिसे हमारी चिंता हो। परंतु खेद यह है कि हमें आज ऐसा कोई व्यक्ति नज़र नहीं आ रहा है।

प्रश्न यह है कि हम वोट किस को दें? क्या उस व्यक्ति को वोट दें जो हमारा तथाकथित प्रतिनिधि बन कर विधानसभा में जाकर पाक अधिकृत कश्मीर के रास्ते खोलने के लिए केन्द्र सरकार पर दवाब डालेगा या ऐसे प्रतिनिधि को वोट दें जो कश्मीर में स्वामी अमरनाथ जैसे धर्मस्थलों को भूमि अलॉट करने का आदेश रद्द करने के प्रस्ताव के समर्थन में खड़ा हो जाएगा। यह वोट हम किसे दें? देश और देश के संविधान को अपनी जान से ज्यादा कीमती और बहुमूल्य मानने वाला कश्मीरी पण्डित आज यह बात सोचने पर विवश है। वो यह बात सोचने पर विवश है कि क्या वो उस व्यक्ति को वोट दे सकता है जो पिछले बीस साल में कभी भी उससे यह पूछने नहीं आया कि तुम्हारा हाल क्या है। हमारी नज़र में कोई ऐसी पार्टी भी तो नहीं जिसने हमारी सुध ली हो।

यह बात सच है कि संविधान के अंतर्गत हर व्यक्ति को चुनाव लड़ने का अधिकार है। हमारे समुदाय के कई लोग भी चुनाव लड़ने की तैयारियां करने लगे हैं। हम ऐसे लोगों को कोई राजनैतिक मशवरा नहीं देना चाहते परंतु हम उनसे इतना जरूर पूछना चाहते हैं कि क्या उनके चुनाव लड़ने से हमारे समुदाय का कल्याण हो सकता है?

– 'ब'

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सभ्यता का संकट

■ डॉ. क्षमा कौल

अभी हाल ही में स्वामी अमरनाथ श्राइन बोर्ड को सरकार द्वारा दी गई 800 कनाल भूमि विवाद के चलते जम्मू-कश्मीर में जिस तरह हिंसा, जुलूस, हड़तालें और बंद किए, कर्फ्यू लगाया और जिस तरह पीडीपी जैसी राजनैतिक पार्टियों ने देशविरोधी, साम्प्रदायिक और भड़काऊ बयान दिए, उससे जिस तेज़ी से हालात चिंताजनक रूप से खराब हुए, उस सब घटनाक्रम के परिप्रेक्ष्य में कई महत्वपूर्ण प्रश्न खड़े हुए। नयी चुनौतियां सामने आई।

इस सारे घटनाक्रम से जम्मू का स्वाभिमान आहत हुआ। यह धार्मिक आजादी और आस्था के साथ खिलवाड़ था। आजादी के बाद से आज तक जम्मू प्रांत के साथ हुए भेदभाव की आग तो पहले से ही सुलग रही थी। अब आग भड़क उठी। जम्मू का आकाश भारतमाता की जय और बम बम भोले के अखंड जाप से गूंज उठा। दुकानें बंद हुई, यातायात रुक गया, स्कूल कॉलेज बंद हुए, जन जीवन ठप्प हुआ। जम्मू में बच्चे, बूढ़े, जवान, स्त्रियां, गली मुहल्ले, बाजारों, गांवों, कस्बों, शहरों में तिरंगे झंडे लहराते हुए सड़कों पर उतर आए। उत्तरोतर जन सैलाब उमड़ता रहा। सरकारी दमन शुरू हुआ। संघर्ष में सम्मिलित पनुन कश्मीर के नेता विख्यात कवि और बुद्धिजीवी डॉ. अग्नि शेखर से जब मैंने इस विषय में पूछा तो उनका कहना था कि निश्चित रूप से सरकार कश्मीर के अलगाव वादियों और उनके समर्थकों का दिल जीतने के लिए कानून व्यवस्था के नाम पर ऐसा कर रही थी। इसी सरकार ने श्राइन बोर्ड से जमीन वापस लेने के लिए कश्मीर घाटी के हिंसक प्रदर्शनों पर निष्क्रियता दिखाई थी।

उधर केन्द्र की सरकार हमेशा कश्मीर के मामले में आत्मविश्वास की कमी, अनेक संशय और आशंकाओं से ग्रस्त रही। देश की सम्प्रभुता, एकता और अखंडता को जिस प्रदेश में सबसे ज्यादा खतरा रहा है वहीं वो सबसे ज्यादा भीरू और अक्षम दिखाई दी।

डॉ. अग्निशेखर का कहना था कि वे अपने अनुभवों के आधार पर मानने लगे हैं कि भारत राज्य सचमुच भारतीय सभ्यता के विरोध में खड़ा हो गया है। यह हमारे देश में सभ्यता मूलक संकट का दौर चल रहा है।

मौजूदा भारतीय राजनीति से विश्वास उठ चुकने के बाद भी जनता का सामूहिक आक्रोश यदि खुद की प्रेरणा से सड़कों पर भड़क उठे तो चीजें दुरूस्त हो जायेंगी। जरूरत है जम्मूवासियों की तरह सभी राजनैतिक पार्टियां वर्ग, वर्ण, और धर्मों से ऊपर उठकर और सब को साथ लेकर एकजुट हो जायें, जम्मू में यही हुआ, हालांकि इसे तोड़ने, **'हिन्दुत्ववादी लम्पटीकरण'** भाजपा प्रेरित सांप्रदायिक आंदोलन साबित करने की नाकाम कोशिशें की गई। मगर जम्मू के आंदोलन का साथ समाज के हर वर्ग ने दिया। यहां के लेखक, कलाकार और सांस्कृतिककर्मी भी आंदोलनकारियों के साथ सड़क पर उतरे और आम जनता एवं जीवन के प्रति अपने सरोकारों की सत्यता का परिचय दिया। ❖

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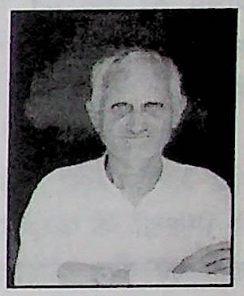
गोसानी गोंड और स्वामी आत्मारामजी

■ जानकीनाथ वातल

अनंतनाग जिले में दियालगाम-लारकीपोरा रास्ते से करीब चार मील की दूरी पर एक अतिसुंदर गांव है जिसे पटवारी कागजात में गोंड नवरोज़ के नाम से लिखा गया है। हम सबके लिए यह गांव गोसानी गोंड के नाम से प्रसिद्ध है। इस गांव में कोई हिन्दू घर नहीं रहता था, परंतु यहां एक भव्य आश्रम था जहां पर संतों और साधुओं का आना-जाना लगा रहता था और साधुओं को कश्मीरी में गोसॉनि कहते हैं, इसलिए इस आश्रम के नाम से गांव का नाम गोसानी गोंड पड़ा। इसी आश्रम में एक महान संत और आध्यात्मिक व्यक्ति स्वामी आत्माराम जी रहते थे। गोसानी गोंड के पास एक मील की दूरी पर माँट्टपोरा गांव है जहां कुछ हिन्दू रहते थे और स्वामीजी का यहां बहुत आना-जाना था। इसके अतिरिक्त आसपास के कई गांव जैसे शुआंग्रन और बोनगोंड के मुसलमान भी स्वामीजी की सेवा में जुटे रहते थे। स्वामीजी भी उनका बहुत मान करते थे।

स्वामीजी का आदर्श था कि हर व्यक्ति ईश्वर का अंश है इसलिए वो सबको समान दृष्टि से देखा करते थे।

स्वामीजी के दो चेले थे जो उनके साथ आश्रम में रहते थे - एक थे श्री मानभट्ट जो पड़ोस के फतेहपुरा गांव के पटवारी थे और दूसरे थे श्री रघुनाथ मट्टू, जो अनंतनाग के वजीरे-वजारत थे। स्वामी जी ने इन्हीं श्री मानभट्ट के साथ मिलकर श्रीमद् भगवत् गीता का कश्मीरी में अनुवाद किया था। इस पुस्तक पर लगी फोटो में स्वामीजी को श्री मानभट्ट को ज्ञान देते हुए दिखाया गया है।



श्री जानकीनाथ वातल

श्री रघुनाथ मट्टू और स्वामीजी के बारे में एक बात बहुत ही दिलचस्प है और वो यह कि श्री रघुनाथ मट्टू की मां का निधन हो गया था और स्वामीजी दसवें दिन पर बारामूला जाना चाहते थे जहां पर श्री मट्टू वजीरे-वजारत थे, परंतु बाढ़ के कारण श्रीनगर तक का रास्ता बंद था। उस रोज़ स्वामीजी ने अपने सभी शिष्यों को आदेश दिया कि वे उन्हें शाम के छः बजे तक जगायें न क्योंकि वो सोने जा रहे हैं। सब स्वामीजी की इस बात को साधारण समझे। वास्तव में स्वामीजी ज्ञानमाया से बारामूला गये और यह राज़ तब खुला जब दो महीने के बाद श्री रघुनाथ मट्टू और उनकी धर्मपत्नी गोसानी गोंड आश्रम में आये और स्वामी सर्वानन्द जी की उपस्थिति में, जो उस समय दमचूल्हा पर कहवा बना रहे थे, मट्टू साहब की पत्नी ने स्वामीजी से पूछा कि स्वामीजी वो दसवें दिन पर आप सैलाब में वापस कैसे पहुंचे थे, और आप बिना कुछ खाये-पीये वहां से लौट आये। स्वामी जी तो चुप रहे पर सर्वानन्द जी ने यह बातें सुन लीं और उन्हें अपने गुरु की पदवी का अहसास हुआ। कहते हैं कि श्री सर्वानन्द जी और स्वामीनाथ जी दोनों ने मिलकर स्वामी आत्माराम जी से कहा कि या तो हमको राज़ बताईये नहीं तो हम आश्रम छोड़ कर जा रहे हैं। विवश होकर स्वामीजी ने उनके सामने सत्य बात बताई।

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स्वामी आत्माराम जी के देह त्यागने के बाद आश्रम स्वामी सर्वानन्द और स्वामीनाथजी ने संभाला और जब तक वे जिंदा थे आश्रम पहले की तरह चलता रहा। उनके देहत्यागने के बाद आश्रम की देख-रेख स्वामी सर्वानन्दजी के शिष्य फतेहपुरा के श्री प्रेमनाथजी करने लगे जो पलायन के समय जम्मू चले आये।

आश्रम के नाम 150 कनाल भूमि थी जो गोंड नवरोज़ और ज़लडोरा गांव में थी। ज़लडोरा में सिक्खों के कई घर आज भी हैं। भूमि की खेती का काम काश्तकार करते थे और स्वामीजी को उत्पादन का भाग मिलता था परंतु जब 1947 के बाद शेख मोहम्मद अब्दुल्ला की सरकार ने भूमि सुधार कानून लागू किया तब स्वामीजी को काश्तकारों से चौथे हिस्से का ही भागीदार माना गया परंतु स्थानीय लोगों के उनके प्रति आस्था के कारण बराबर आधा हिस्सा मिलता रहा।

आश्रम खेती की इसी आय पर चलता था। हालांकि स्वामीजी ने सेब का एक बहुत बड़ा भाग भी बनवाया था जो शुआंगरन गांव के व्यापारी मुमा भट्ट को बेचा जाता और मुमा भट्ट पूरा भुगतान कर देता। आश्रम में हर किसी आने वाले के लिए खाने की मुफ्त व्यवस्था थी। खाना पकाने के लिए तनख्वाह पर एक आदमी रखा जाता और जिस दिन वो छुट्टी पर चला जाता तब स्वामीजी के शिष्य श्री सर्वानन्दजी जो स्वयं भी एक महान संत थे खाना बनाते। आश्रम में गर्मियों और सर्दियों के लिए अलग-अलग कक्ष और मकान थे और अतिथियों की सेवा में स्वामीजी कोई कसर नहीं रखते।

आश्रम में कमल के फूल का एक तालाब भी था जहां बैठ कर स्वामी आत्मारामजी स्वयं तपस्या करते और अपने शिष्यों को भी वेद और पुराण का ज्ञान देते थे।

स्वामीजी ने आश्रम में गायें भी पाली थीं और उनका दूध भी सुलभ उपलब्ध रहता था। आश्रम के टीले के नीचे से एक छोटी सी नदी बहती थी। खाना खाने के समय स्वामीजी के एक शिष्ट स्वामीनाथ जी इसी नदी के आसपास बहुत जोर से आवाज लगाते कि यदि कोई भूखा है तो आश्रम में आकर खाना खाये। यह प्रक्रिया सुबह और शाम दोनो समय दोहराई जाती और जब कोई खाना खाने आता तो स्वामीजी अपने हाथ से उसे खिलाते।

सब्जियां उगाने के लिए आश्रम के अंदर ही एक सब्जीबाड़ी भी थी।

आश्रम में एक मंदिर था जिसमें भगवान शंकर की मूर्ति स्थापित थी।

स्वामीजी के आश्रम का स्थानीय लोगों को काफी लाभ हुआ क्योंकि स्वामीजी के पास बड़े-बड़े अफसर आते थे और यदि गांव में किसी की समस्या होती तो स्वामीजी स्वयं उसकी सिफारिश करते थे।

स्वामीजी स्वयं कश्मीरी कहवा पीने के आदी थे। यह कहवा एक तुम्बा नाम के छोटे से बर्तन में दमचूल्हा (अंगीठी) पर तैयार किया जाता।

स्वामी आत्माराम जी की पुण्यतिथि (कार्तिक शुक्लपक्ष एकादशी) पर आज हम उन्हें श्रद्धासुमन अर्पित करते हुए बहुत याद करते हैं। उनकी छवि आंखों के सामने आ रही है। वे रफल का फेरन और सफेद पायजामा पहनते और सर पर सफेद टोपी रखते। बाल और दाढ़ी पूरी तरह से मुंडवाते। खाकी रंग का कपड़े का जूता पहनते। वे अखबार पढ़ने के शौकीन थे। डूरू शाहबाद के डाकखाने के माध्यम से उनके पास रोज 'मिलाप' अखबार आता। स्वामीजी तम्बाकू भी पीते थे और उनके नारीला (हुक्का) को कोई हाथ नहीं लगा सकता था। ❖❖❖

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पृथ्वीनाथ मधुप : व्यक्तित्व की एक झलक

■ प्यारे हताश

दिखावे तथा अहंकार से कोसों दूर, सहज-सरल स्वभाव के धनी, बिना शोर मचाये अपनी शब्द-साधना में लगे रहने वाले और बोल कर या लिख कर शब्दों की फजूलखर्ची न करने वाले जम्मू-कश्मीर राज्य ही नहीं बल्कि देश के अन्य राज्यों के भी जाने माने साहित्यकार हैं पंडित पृथ्वीनाथ मधुप। मधुपजी उन्नीस अप्रैल सन् 1934 ई. में एक सभ्य सुसम्पन्न एवं विद्याव्यसनी, साहित्यक वातावरण वाले परिवार में माता लीलावती तथा पिता पंडित नीलकंठ शर्मा के यहाँ जन्मे। आपके पिता कश्मीरी भक्ति-काव्य की एक कद्दावर शख्सियत हैं। आपका कश्मीरी रामायण 'शर्मा रामायण' कश्मीरी साहित्य की एक अनमोल निधि माना जाता है। इस महाकाव्य के अलावा आपके सैकड़ों भजन (लीलाएं) गीता का कश्मीरी पद्यानुवाद, सुप्रसिद्ध संस्कृत कवि एवं नाटककार 'भास' के नाटक 'स्वप्रवासवदत्तम्' का कश्मीरी गद्य-पद्य में अनुवाद तथा अन्य मौलिक एवं अनूदित रचनाएं साहित्यक अभिरुचि वाले एवं भक्तजनों के हृदय का हार बन चुकी हैं। कहने का मतलब यह है कि मधुपजी को कविता अपने पिता जी से विरासत में मिली है। मधुपजी ने बी.ए., श्रीनगर से, एम. ए. पंजाब विश्वविद्यालय, चण्डीगढ़, से तथा बी.एड़ जम्मू विश्वविद्यालय से किया है। आपके अध्यापकीय जीवन की शुरूआत महिला महाविद्यालय श्रीनगर से हुई। फिर श्रीनगर में स्थित कई प्रतिष्ठित शिक्षा संस्थानों में काम करने के बाद केन्द्रीय विद्यालय संगठन, नई दिल्ली को अपनी सेवाएं समर्पित कीं। इसी संगठन द्वारा चलाये जारहे विद्यालयों में अपने जम्मू-कश्मीर, उत्तर प्रदेश, हिमाचल प्रदेश तथा उत्तरांचल के कई विद्यालयों में पोस्ट ग्रेजुएट टीचर तथा प्रिंसिपल के पदों पर रह कर काम किया। सन् 1994 ई. में केन्द्रीय विद्यालय संगठन से अवकाश प्राप्त कर आजकल एक विस्थापित का जीवन जीते हुए शब्द-साधना में लीन हैं।

मधुप जी की शब्द-साधना का जिक्र तब तक अधूरा ही माना जायेगा जब तक इनकी संवेदनशील, सभ्य एवं संस्कारवान धर्मपत्नी श्रीमती शान्ता मधुप का जिक्र न किया जाए। आप कश्मीर के एक ख्यात व्यक्तित्व पंडित श्याम सुन्दर हण्डू, तहसीलदार तथा बाद के एक नामी एडवोकेट की गुणवान एवं लाड़ली सुपुत्री थी। आप कश्मीरी में कविता किया करती थीं और 'लीला' विधा आपकी प्रिय विधा थी। विवाह के बाद अपने गृहस्थ का सारा बोझ अपने कंधों पर लेने के कारण आपको लेखन के लिए बहुत कम समय मिल पा रहा था। अतः आपने कम ही लिखा, पर जितना भी लिखा मार्क का लिखा। आप अपने पति की सदा प्रेरणा-स्रोत बनी रही।

मधुप जी ने छात्रावस्था से ही लिखना आरम्भ किया था। आपकी पहली प्रकाशित कविता 'तुम कहां हो?' एस.पी. कॉलेज, श्रीनगर की पत्रिका 'प्रताप' में छपी थी। इसके बाद 'ज्योति', 'मार्त्तण्ड', 'योजना' आदि पत्रिकाओं में

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बराबर लिखते रहे। आपका पहला कविता-संग्रह 'वे मुखरक्षण' राष्ट्र-भाषा प्रचार समिति, श्रीनगर ने जिसके आप सक्रिय सदस्य थे, प्रकाशित किया। इस संग्रह में आपके कई गीत, कविताएं, गज़लें तथा कई रुबाइयां संग्रहीत हैं। इस संग्रह से गुजरने पर लगता है कि इस पर छायावाद का काफी प्रभाव है हालांकि कुछेक कविताओं से आपका प्रयोगवाद की ओर बढ़ता झुकाव भी साफ नज़र आता है। इस संग्रह के बाद आपके पांच और कविता संग्रह प्रकाशित हुए हैं, जिनके नाम हैं, 'खोया चेहरा', 'खुली आंख की दास्तान', 'बबूल के साये में मोगारा', 'रुकी नदी' (खण्ड काव्य) तथा 'मोहताज नहीं नाम की व्यथा'।

शुरु-शुरु में मधुपजी की कविता का स्वर प्रेम और निराशा का रहा, पर, धीरे-धीरे इस में परिवर्तन आता गया। इनकी कविता का फलक विशाल होता गया। इनकी कविता राष्ट्रीय स्तर पर कविता के अनुरूप प्रयोगवाद तथा नई कविता इत्यादि प्रवृत्तियों के साथ जुड़ती गई। मुख्यधारा की कविता के अनुरूप जो परिवर्तन इनकी कविता ने स्वीकार किये उन्हें इनके 'वे मुखर क्षण' के बाद के कविता संग्रहों में स्पष्ट रूप से देखा जा सकता हे। 'खोया चेहरा' में उनके नये प्रयोगों को देखा जा सकता है। देखा जाए तो इस संग्रह में इनके घाटी के समकालीनों की अपेक्षा इनके द्वारा किये गये प्रयोग ही वास्तव में नये है। 'खुली आंख की दास्तान' तक आते-आते मधुपजी का कवि काफी मंज चुका था। सही शब्द का सही जगह पर प्रयोग तथा शब्दों की फजूलखर्ची से परहेज़ इस संग्रह की विशेषताओं में से एक है। जम्मू-कश्मीर कलचरल अकादमी ने इस संग्रह को पुरस्कृत कर इसके एक अच्छे कविता संग्रह होने को प्रमाणित किया। 'बबूल के साये में मोगरा' विस्थापन जन्य व्यथा का परिणाम है। इसी शीर्षक से संग्रह की पहली ही कविता कांटेदार 'बबूल' के साये में के साथ 'मोगरा' की शताब्दियों से भोग रहे दहशत की चुभन को शिद्दत के साथ अभिव्यक्त करती है। स्मरण रहे दोनों शब्द प्रतीकों के रूप में प्रयुक्त हुए हैं तथा काफी सटीक प्रतीक है। ऐसे ही संग्रह में अनेक कवितायें हैं जो उग्रवादियों द्वारा ललद्यद तथा नुन्दऋषि द्वारा दी गई भाईचारे और आपसी प्रेम की सीख को खण्ड-खण्ड करने पर मातम करती हैं। संग्रह में सार्थक प्रतीकों का प्रयोग करने में कवि को काफी सफलता मिली है। 'रुकी नहीं' एक खण्ड काव्य है। कश्मीर की वर्तमान दशा ही इस काव्य की प्रेरणा है। यह काव्य कल्हण की राजतरंगिनी के सुययू प्रकरण को लेकर रचा गया है। इसकी भूमिका राज्य की प्रसिद्ध विदुषी डॉ. वेदकुमारी घई ने लिखी है। राज्य के बाहर और अन्दर यह खण्ड काव्य काफी चर्चित रहा है।

मेरा अभिप्राय यहां केवल मधुपजी की कृतियों का नामोल्लेख करना ही है। विश्लेषण करना नहीं क्योंकि आलेख के आकार को देखते हुए यह समीचीन नहीं होगा। हां, इतना अवश्य और बेझिझक कहूंगा कि मधुपजी घाटी के हिन्दी कवियों में पहले कवि है जिन्होंने पाठकों को सबसे अधिक यानि छह कविता संग्रह दिये। वे घाटी के पहले कवि हैं जिन्होंने नये प्रयोगों की पहल की। वे घाटी के कवियों में पहले कवि हैं जिन्होंने एक सुन्दर और सशक्त खण्ड काव्य की रचना की। मुझे पूरी आशा है कि साहित्य के और अनेक क्षेत्रों में वे पहले बने रहेंगे।

'मोहताज नहीं' नाम की व्यथा 'प्रिया के

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वियोग में स्वत: प्रस्फुटित हुए व्यथित मन के उद्गारों तथा आंखों से अनायास बहे आंसुओं की सहज अभिव्यक्ति है जिससे संवेदनशील एवं सहृदय पाठक द्रवित हुए बिना नहीं रह सकता। जैसा ऊपर संकेत किया है मधुप जी के अंदर का कवि बहुत ही कम शब्दों में बहुत कुछ कहने में समर्थ है। इस संग्रह से एक ऐसी ही कविता आपके सामने रखना चाहूंगा। आप स्वयं देखिये नपे-तुले शब्द अर्थ का समन्दर-दर-समन्दर कैसे खोलते हैं -

कलेजे में गढ़ी
जंग लगी
कुन्द नोक की कील
लटक गई तस्वीर

पंडित पृथ्वीनाथ मधुप एक कवि होने के साथ-साथ एक कुशल गद्य लेखन, सिद्धहस्त अनुवादक तथा लोक-साहित्य के अन्वेषक भी हैं। गद्य क्षेत्र में इनकी पुस्तक, 'कश्मीरियत: संस्कृति के ताने-बाने' एक चर्चित तथा लोकप्रिय पुस्तक के रूप में देशभर में पढ़ी जाती है। इस कृति को जम्मू-कश्मीर कल्चरल अकादमी तथा केन्द्रीय हिन्दी निदेशालय, नई दिल्ली द्वारा पुरस्कृत किया जा चुका है।

'कवि-श्रीमाला: परमानन्द' प्रकाशक राष्ट्रभाषा प्रचार समिति, वर्धा तथा 'वाणी वितस्ता की' (कश्मीरी लोकगीतों का पद्यात्मक अनुवाद) प्रकाशक जम्मू-कश्मीर कल्चरल अकादमी, इनके कुशल अनुवादक होने का प्रमाण है। हिन्दी और कश्मीरी भाषाओं में अनुवादों द्वारा आदान-प्रदान को बढ़ावा देने एवं इन भाषाओं में सौहार्द स्थापित करने के लिए मधुपजी को उत्तर प्रदेश हिन्दी संस्थान, लखनऊ, ने सौहार्द सम्मान से नवाज़ा है। यह सम्मान मधुपजी को श्री अटल बिहारी वाजपेयी, के करकमलों द्वारा प्राप्त हुआ है।

'कश्मीर की लोक-कथाएं' नामक पुस्तक, विशेषकर इस पुस्तक का पूर्ववचन, जो एक महत्त्वपूर्ण आलेख है तथा समय-समय पर इनके द्वारा कश्मीरी लोक-साहित्य पर लिखे गये तथा लोकसाहित्य की विशिष्ट पत्रिका 'रंगायन' आदि पत्रिकाओं में छपे आलेख इन्हें एक लोक-साहित्यान्वेषी के रूप में प्रतिष्ठित करते हैं। इस सब के अलावा कश्मीर हिन्दी साहित्य सम्मेलन, जम्मू-कश्मीर राष्ट्रभाषा प्रचार समिति, श्रीनगर तथा जम्मू और अभिनव लेखक मण्डल, श्रीनगर की अंतरंग एवं सक्रिय सदस्यता इन्हें एक निस्वार्थ हिन्दी प्रचारक के रूप में प्रतिष्ठित करती है। एक कुशल शिक्षक, शिक्षा-प्रशासक तथा कुशल सम्पादक के रूप में मधुपजी ने समाज में काफी प्रतिष्ठा अर्जित की है।

'आज की कविता' नामक कविता पत्रिका के विस्थापन अंक के अतिथि सम्पादक के रूप में भी इन्होंने एक ऐतिहासिक काम किया है। इस कार्य से विस्थापन-काव्य के पहले संग्रहकर्ता के रूप में भी इनका काम सराहनीय रहा। इस अंक के सम्पादकीय को पढ़ कर अनेक विद्वानों ने इनकी बेबाक एवं पैनी दृष्टि की भूरि-भूरि प्रशंसा की है। आज-कल कश्मीरी लोक साहित्य तथा पंडित नीलकंठ शर्मा के काव्य पर कार्य कर रहे हैं।

अंत में कहना चाहूंगा कि आलोचकों और विद्वानों को व्यक्तिगत भावनाओं से ऊपर उठ कर मधुपजी की कृतियों का समुचित मूल्यांकन करना चाहिये। एक कुशल एवं सभ्य समाज में समृद्ध साहित्य का निर्माण करने के लिए ऐसा आवश्यक है।

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तन्हा

■ पृथ्वीनाथ मधुप

उस काली झंझा ने
हाथों से छीना
सर्वस्व अचानक
पास तुम्हारे अब -
रहा क्या ?
प्रश्न दागते
वे ।
शब्द-शब्द सरगम सा
अर्थ के अन्दर के अन्दर
का
अर्थ खोलता
गति पथ
निपट कुआंरा
सुथरी अमिय नदी-सा
साथ बहाता।
क्षण-क्षण -
नई-नई दिखलाता -
नव्यता !
धड़कन-धड़कन में -
रची
रचती जा रही -
रचना !
बीमार नज़रों के वे
कहते -
गई छोड़ अकेला !
अरे! सोचता
गुनगुनाता -
उसी को
हर पल
कहां छोड़ दिया -
तन्हा ?

था, है और मैं

■ पृथ्वीनाथ मधुप

मनभावन विस्तार हरे
ढेरों
रंगीन मधुर मुस्कानें
बाहों की कसन में समेटे
वात्सल्यसनी स्नेहमयी मां थी-
वह सौधी-सौधी मिट्टी!
बिना विश्राम -
कलकलाता-छलछलाता जाता
वह अमिय-प्रवाह
उत्सुक हर पल -
बुझाने को -
हर प्यासे की प्यास !
पहला आलिंगन-सा-
प्रियतमा का
रोम-रोम रोमांच हो -
नस-नस बहता
वह सुखद आतप !
ऊपर-
ऊपर के भी ऊपर
उड़ान भरने को-
उकासाता
वह नील-वर्ण
ऊपर का !
छू कर शिखर-धवलता
पराग अंगों पर छिड़का
हौले-हौले बढ़ती
सकून वितरती -
वह
मां की -
प्यारभरी थपकी सी -
हवा!
सूखा गला-
सूखता जा रहा
पल-पल तरावट को तरसता!
जल -
नल से
कभी-कभी ही टपकता !
धूप की लालम लाल
अंगीठी पर तप
नुकीली सलाखों की चुभन है
झोंका-झोंका !
किसी महादानव के-
भयानक चेहरे की -
तरेरी आंखें है
आसमान !
बेचैनी-घुटन
मुक्तहस्त बाँटती
व्यापकता उमस की।
रिश्ते
अपनाये
आंधी में के -
सूखे पत्ते !

अधूरापन

-बी.एन.बेताब

आढ़ी-तिरछी
लकीरों से
एक तस्वीर बना ली
आस्था के लहू से रंग बिखेर दिए
टांकने को
एक दीवार न मिली।

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भूले बिसरे पल

■ डॉ. कौशल्या लाहौरी

वे अलसाये से मधुरिम पल,
करते जैसे चित्त को बेकल ॥
तन्वंगीसी एक मादक कौंध
देती मानस-मस्तक को रौंध,
तर्क चूनर देती मसल,
खोलती मधु मानस-पटल ॥
अवगुण्ठित होते मादक सत्य,
झंकृत करते विक्षत हृद-तल,
वे भूले बिसरे मधुरिम पल ॥
यादों का झीना पराग उड़ता,
कटु उर्वरकों का काढ़ा चखता,
अवरूद्ध करता कंठ में महाविष
आत्म को दे देता पर मृदु रस
बंजर वसुधा होती परितृप्त ॥
विकसते पल्लव, खिलते कमल
फूटती हरीतिमा लहरा आँचल
मधु वैभव थिरकता कल-कल
छल-छल
वे मादक-मादक मधुरिम पल ॥
छंद देता सा एकांकीपन
गरल .बेसुधी को दे आह्वान,
थर्रायी सृष्टि केन्द्र हुआ
विचलित
ईश भी अनसुना करे नाद ॥
मधुर विद्युत रश्मि सी थामे डोर
अवतरण करे अस्मिता की ओर,
मुस्काता नभ, झरता रश्मि-रथी
अविरल
वे सहज स्वीकृत मधुरिम पल
अनमोल कोष वे मधुरिम पल ॥

वोट के नाम

■ डॉ. ए.एन. प्रशान्त

मातृभूमि का सपूत
पूछ रहा है
तुम से आज
धर्म निरपेक्षता लहूलुहान
क्यों -
कर दी सरे-आम?
महलों के भीतर से
ज़हर उगली,
धू-धू फैली आग
कितने मासूम
बलि चढ़े
पीकर शहादत का जाम ।
उत्तर दे पाओगे क्या?
अंतरमन कुरेदेगा जब
स्वार्थ निमित्त-
कितनों का करवाया काम तमाम।
काला रक्त उतरा
आंखों में
दिखता है सब काला
भावनायें भड़काने को
दिया देश को
गलत पैगाम ।
बापू का स्वप्न
बिखेर दिया
दागी हुआ दामन
एकता, भाईचारा
सदियों का
निर्दयी।
किया नीलाम ।
राजनीति के
उच्च आदर्शों को
रखकर ताक
कुटिल नेता
किस भांति हुए
अपने आप बदनाम ।
छोटी सी बात को
उलझाया ऐसे
जैसे तिल का ताड़
तुच्छ कल्पना
मन में लाकर
खड़ा किया विवाद
जनता माफ कहां करेगी
चिंतित है वह आज
हे जालिम! इतना सब
कर दिया केवल
वोट के नाम ।

आंधी?

-बी.एन.बेताब

दीया
पहले
घर के आंगन में भी जलता था।
फिर आंगन में
हवा चलने लगी।
अब
घर का दीया भी
हवा की ज़द में है।

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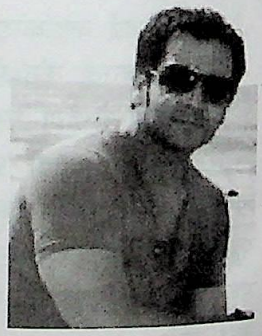
एक बेटा ये भी है मेरे उस कश्मीर का

■ बृजनाथ वातल 'बेताब'

मैं अपने सभी जानने वालों से कहता रहता हूं कि कश्मीर से निकाले जाने के बाद हम लोगों ने जो कुछ खोया, मैंने उससे एक चीज अधिक खोई है और वो है मेरी स्मृति। पलायन के समय मैं कश्मीर के दूरदर्शन केन्द्र में समाचार संपादक एवं संवाददाता के रूप में कार्यरत था और जब केन्द्र के महानिदेशक श्री लस्सा कौल का कत्ल किया गया तब मुझे बहुत अधिक मानसिक पीड़ा से गुजरना पड़ा। समय हर घाव भरता है परंतु मैं दूरदर्शन को और वहां के साथियों को नहीं भूल पाता हूं। विशेषरूप से हमारे समुदाय के वहां उस समय या उससे पहले जो लोग थे उनमें से मुझे कई लोगों की शक्लें हमेशा नज़र के सामने रहती हैं, इनमें कार्यक्रम निर्माता सर्वश्री अशोक जेलखानी, अशोक वैष्णवी, मीना वैष्णवी, चमनलाल हुक्कू, जयकिशन जुत्शी, प्यारेलाल हुण्डू, प्यारे रैना, सरोजिनी रैना और श्री राजेश कौल, ड्रामा लेखक प्राण किशोर, हृदयकौल भारती, हरिकृष्ण कौल एवं भूषणलाल भूषण और अभिनय करने वाले कलाकार मखनलाल सर्राफ, मखनलाल साधु, भारती ज़ारू, और विनय रैना ऐसे कुछ नाम हैं जिनके साथ मेरे घनिष्ठ संबंध रहे, हालांकि मैं समाचार कक्ष में कार्यरत था, परंतु दूरदर्शन केन्द्र का वातावरण ही ऐसा था कि हम सब एक दूसरे से जुड़े रहे। विशेषरूप से मेरा संबंध कुछ कलाकारों से निकट का रहा जिनमें एक नाम श्री विनय रैना का भी है। श्री विनय रैना असल में फौज की मिलिट्री इंजीनियरिंग सर्विस में काम करते हैं लेकिन अभिनय उनका शौक है। विनय रैना के दादाजी कभी आज़ादी से पहले फतहकदल श्रीनगर से करणनगर श्रीनगर रहने आये थे और उनका परिवार पलायन तक वहीं एक हवेलीनुमा मकान में रहता था। उनके परिवार की एक विशेष बात यह है कि इसके सदस्य हमेशा ही समाज और देश सेवा में कहीं फौज में तो कहीं मनोरंजन के क्षेत्र में जुड़े रहे है।

श्री विनय रैना से मेरे संबंध उस समय से ज्यादा सुदृढ़ हो गए जब उसने कश्मीरी फ़ीचर फ़िल्म 'यनकलाब' में अभिनय किया और मैंने इस फिल्म के संवाद लिखे। फिल्म तो नहीं चली परंतु श्री विनय रैना ने हमारे देश को एक प्रतिभाशाली अभिनेता अपने पुत्र के रूप में दिया। श्री विनय रैना के इस पुत्र का नाम विनीत रैना है। मैं विनीत को ज्यादा नहीं जानता था परंतु विनय के कहने से जब मुझे यह मालूम हुआ कि वो दो फीचर फिल्में और एक दर्जन से अधिक धारावाहिकों में काम कर चुका है और जब मैंने उसे स्टार टेलिविजन पर 'नच बलिए' कार्यक्रम में 'जोड़ी नंबर एक' के रूप में देखा तो आपसे उसका परिचय कराने का मन हुआ। मेरी समस्या यह थी कि वो मुंबई में है और मैं दिल्ली में। मैं उससे बात कैसे करूं। परंतु भला हो ई-मेल का। मैंने लवली से पूछ ही लिया कि -



जब पलायन हुआ आप कितने बड़े थे?

तब मैं दस साल का था। और तीसरी कक्षा

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में पढ़ता था। फिर जम्मू आकर एस.पी.एम. आर. कॉलेज ऑफ कॉमर्स से बी.कॉम. किया और उसके साथ ही आई.आई.एच.टी. से कम्प्यूटर हार्डवेयर, सॉफ्टवेयर, टेलिकम्यूनिकेशन और नेटवर्किंग इंजीनियरिंग में तीन साल का एडवांस डिप्लोमा किया।

एक्टिंग के क्षेत्र में कैसे आये?

मैं स्कूल में नाटकों में भाग लेता था और जब मेरी आयु केवल 15 वर्ष की थी तब मैंने एक नाटक स्वयं लिखा और उसका निर्देशन किया और जब मेरी आयु 16 वर्ष की थी तब मैं कॉलेज में भी था और टेलिविजन में भी। हालांकि कॉलेज में मेरा झुकाव सेना की तरफ बढ़ने लगा और इस कारण मैं एन.सी.सी. की 'नौसेना शाखा' में शामिल हुआ। दूरदर्शन कार्यक्रमों में भाग लेना जारी रखा और फिर जब दूरदर्शन की कश्मीर चैनल शुरू हुई तो मैं उसमें पूरी तरह से शामिल हुआ।

आपने अभिनय कहां से सीखा?

मैंने अभिनय की कोई खास ट्रेनिंग नहीं ली है परंतु मैंने अपने पिता से और दूसरे मंझे हुए कलाकारों को देखते हुए सीखा है।

आपने मुंबई आने का निर्णय कब किया?

मैं यथार्थ में विश्वास रखता हूं। इसलिए मैंने पहले अपनी शिक्षा पूरी की। जम्मू में चूंकि अवसर बहुत कम थे इसलिए मुझे जब दो-दो डिग्रियां मिलीं तो मैंने आगे बढ़ने की सोची। मुंबई मेरी पहली पसंद थी और मै यह सोच कर यहां आया था कि अगर फिल्म नगरी में पांव नहीं जमा सका तो किसी अंतरराष्ट्रीय कंपनी में नौकरी करूंगा। परंतु साईं बाबा की मुझ पर बड़ी कृपा रही और केवल छः महीने में मुझे ज़ी टेलिवजिन पर अवसर मिला।

यहां आपकी किन लोगों ने सहायता की?

किसी ने भी नहीं। मुझे पहला ब्रेक मिलने के लिए बहुत मेहनत करनी पड़ीं, परंतु मुझे लगता है कि साईं बाबा की बड़ी कृपा रही और मुझे एक ऐसे प्रोडक्शन हाउस से ऑफर मिली जिन्होंने 'ज़ी टेलिविजन' के लिए घराना, बसेरा और कुरूक्षेत्र जैसे सीरियलों का निर्माण किया था। मुझे दिन के चार बजे ऑडिशन के लिए बुलाया गया थां करीब एक सौ लड़के मेरे से पहले ही कतार में थे। ऑडिशन के कमरे तक पहुंचने के लिए मुझे 13 घंटे प्रतीक्षा करनी पड़ी और अगले रोज़ सुबह पांच बजे मेरा ऑडिशन हुआ। मुझे लगता है कि मैं अकेला प्रत्याशी था जो बिना जम्हाईयां लिए और नींद से बोझिल आंखों के बहुत ही ताजगी के साथ ऑडिशन देने अंदर गया। मैंने अपनी पूरी ईमानदारी से अपनी तमाम ताकत झोंक दी और जैसा कि कहते है कि सब्र का फल मीठा होता ह, मुझे ज़ी टीवी के शो के लिए रोल मिल गया। शो का नाम 'मुल्क' था।

फिर आपको फिल्म भी मिली?

हां! फिल्म का नाम था 'जननी'। यह फिल्म अल्ट्रा डिस्ट्रीव्यूटरर्स प्रा. लिमिटेड ने बनाई और एडलैब ने 17 नवंबर, 2006 को रिलीज़ की।इस फिल्म की कहानी एक ऐसी मां की है जो दूसरे के लिए अपनी कोख में बच्चा पालती है। इसके अतिरिक्त मैंने कई टीवी धारावाहिक किये इनमें मुल्क, ज़मीन से आसमान तक, तुम बिन जाऊं कहां, मर्यादा, सती, वैदेही, मायका, हर घर कुछ कहता है और 'सिंदूर तेरे नाम का' मुख्य है।

मुख्य इसलिए कि यहां आप तनुश्री से मिले?

(शर्माते हुए) मैं पहले एक साथी कलाकार के रूप में उसे शरारत में चिढ़ाता था, फिर हम

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एक दूसरे को जानने लगे, फिर हमारी दोस्ती हो गई, और अब .... होने वाली है।

आपके दूसरे कार्यक्रमों पर बाद में बात करते हैं, पहले यह बताईये कि स्टार टी. वी. पर आने वाले इस 'नच बलिए' कार्यक्रम में आप कैसे पहुंचे?

सच पूछिये तो न मैंने, न तनुश्री ने नृत्य सीखा है। शायद हमारी मेहनत का फल है कि हमारी जोड़ी सबको सुंदर दिखती है और स्टार टीवी ने इसके लिए हमें बहुत आग्रह करके राजी किया। हालांकि हम दोनो ही अपने अलग-अलग कार्यक्रमों में काफी व्यस्त थे।

नच बलिए में आप जोड़ी नंबर 1 हैं। यहां तक पहुंचने में कितना श्रम करना पड़ा?

थकान...थकान...और थकान। बहुत कठिन है रोज प्रसारित होने वाले एक धारावाहिक में काम करना और 'नच बलिए' जैसे डांस शो में अधिकतम योगदान देना। खून-पसीना एक हो जाता है। परंतु हम सोचते हैं कि उज्जवल भविष्य के लिए हमें मेहनत तो करनी ही पड़ेगी।

इस कार्यक्रम में आपको करिश्मा कपूर के साथ ठुमके लगाने का अवसर मिला। कैसा लगा?

बहुत ही आनंददायी अनुभव था। मै उसे स्कूल के दिनों से देखता आ रहा हूं। उसके साथ नृत्य करना मेरे लिए सपने को साकार होते देखने जैसा था। मैं उसके साथ एक फिल्म भी करना चाहता हूं। ईश्वर करे कि वो जल्द ही संभव हो।

निकट भविष्य में हम आपको और किस कार्यक्रम में देखेंगे?

जी टीवी के 'मां' नाम के धारावाहिक में। इसमें मेरा चरित्र उन सबसे अलग है जो मैंने अब तक निभाये हैं। मेरा यह चरित्र 'मायका' नाम के सीरियल में निभाए मेरे 'वीर' चरित्र से भी भिन्न होगा जिसे काफी ज्यादा सराहा और पसंद किया गया था। और आपको यह भी बता दूं कि यह कोई सास-बहू वाली कहानी नहीं होगी।

कश्मीर से पलायन के बारे में आप क्या सोचते हैं?

पलायन एक त्रासदी थी। इससे अधिक बुरा किसी के साथ नहीं हो सकता। मेरी ईश्वर से प्रार्थना है कि ऐसा दुःख किसी और को न दे। हमारा बचपन ही खत्म हो गया। सब कुछ खत्म हो गया। अब हमें अपनी आने वाली पीढ़ियों को सुखद जीवन देने के लिए बहुत मेहनत करनी पड़ेगी। इस संदर्भ में मैं कश्मीर की नारी को नमन करना चाहता हूं। उनमें बहुत हिम्मत है। वो अपने परिवार को सुख देना जानती है मेरी अपनी मां श्रीमती सरला रैना की तरह।

विनीत अपनी मां का लाड़ला है। उसको घर पर प्यार से 'लवली' कहते हैं और सच मानिए वो वाकई 'लवली' है। हालांकि इस बात को लेकर उसका बड़ा भाई श्री नीरज रैना (रिंकू) उसे हाय लवली कहकर चिढ़ाता रहता है।

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लोक साहित्य – संस्कृति का दर्पण

■ रविन्द्र रवि

लोक साहित्य का अर्थ है लोगों का साहित्य अर्थात् सब का साहित्य। यह वो साहित्य है जो लिखित रूप में नहीं परंतु मनुष्य की एक पीढ़ी से दूसरी पीढ़ी तक वाणी के द्वारा पहुंचता है और किस्से और कहानियां बन कर सुरक्षित रहता है। माना जाता है कि लोक साहित्य का आरंभ सृष्टि की रचना के साथ ही हुआ। कुछ लोग तो कहते हैं कि लोक साहित्य एक प्रकार से मनुष्य के पशुत्व जीवन से ही आरंभ होकर उसके रहन-सहन, चलने-फिरने और उठने बैठने से जुड़ता रहा।

लोक साहित्य का विषय काफी विशाल है, यह भाषा ज्ञान और व्याकरण की सीमाओं से परे है। लोक साहित्य उस साहित्य को कहते हैं जिसे कोई रचनाकार, कोई कवि या कोई लेखक रच तो लेता है परंतु यह रचना उसके नाम से अलग होकर सारे लोगों की, एक तरह से सामूहिक रचना हो जाती है क्योंकि देश और काल के अनुसार लोग-दर-लोग इसके शब्दों में हेर-फेर या बदलाव करते रहते हैं और अपनी बुद्धि, मति एवं सुविधा के अनुसार उसमें शब्द और भाव जोड़ देते हैं। लोक साहित्य किसी धर्म, जाति या गुट से भी बंध कर नहीं रहता। जैसे कथा सरित सागर और पंचतंत्र की कथायें किसी एक वर्ग की न होकर मानवीय जीवन से जुड़ी हुई कथायें हैं।

कश्मीरी लोक साहित्य हमारे इतिहास को दर्शाता है जो कहीं प्रज्ज्वलित और कहीं अंधकारमय रहा है। लोक साहित्य जीवन के हर दुख और हर सुख का प्रतीक बनता है। मानव की जीवनचर्या का उद्घोषक हो जाता है। जैसे 'न्यंद करने नेरू काशतकारो-नव- बहार आव वतनिके यारो'। यह गीत तपती धूप में एक कृषक के पसीने से लथपथ खेत में काम करने को दर्शाते हुए भी कहता है कि गीत गाने से किसी कृषक की थकान कैसे मिट जाती है।

कश्मीर में लोक-गीतों की एक लंबी परंपरा भी और एक बड़ा खजाना भी है, जिसमें वात्सल्य गीत, पालने के गीत, कृषि के गीत, विरह और प्रेम के गीत, शादी-ब्याह के गीत, त्यौहारों के गीत इत्यादि शामिल हैं।

ऐसे गीत कभी-कभी व्यक्ति अकेले में गाता है जैसे हमारे यहां जंगलों से अपने सर पर लकड़ियां लाने वाली औरतें, खेतों में काम करने वाले कृषक और सड़क पर बोझा ढ़ोने वाले मजदूर गाया करते हैं या शादी-ब्याह और त्योहारों जैसे अवसर पर सामूहिक रूप से गाये जाते हैं। मनुष्य शायद पहला लोकगीत अपनी मां से सुनता है जो एक छोटे से बच्चे को गोदी में सुलाते हुए लोरी सुनाती है।

लोकगीतों में कई कहानियां और किस्से भी दोहराये जाते हैं जैसे हमारे कश्मीरी में अकॅनन्दुन, हीमाल नाग्राय, अक्लमंद शहजादी, शबरंग इत्यादि। ये वास्तव में लोक कहानियां हैं और हमारे यहां लोक कहानियों का एक बड़ा खजाना है जिनमें दाना-हाकिम, ब्राह्मण और तीन अंधे, महादेव, दगाबाज़ वज़ीर एवं सोन केसरी इत्यादि कई कहानियां बहुत प्रसिद्ध हैं। इन

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कहानियों में केवल मनोरंजन का अंश नहीं परंतु जीवन बिताने का एक मार्गदर्शन भी है। इन कहानियों का सिद्धांत हमें बुराई पर अच्छाई की विजय का ज्ञान देता है।

आज के युग में इतिहासकार लोक कथाओं और लोक गीतों का बहुत सहारा लेकर इतिहास को पुनः निर्धारित करते हैं क्योंकि विद्वानों का मानना है कि इतिहास में कई त्रुटियां रह सकती हैं, लोक साहित्य में कोई त्रुटि नहीं रह सकती। लोक साहित्य मानव के वास्तविक जीवन का दर्शन है।

लोक साहित्य का विषय प्रचलित साहित्य से भिन्न भी रहता है, परंतु विषय के संदर्भ में यह काफी विस्तृत रहता है। दास्तानगोई, संगीत और नृत्य भी लोकसाहित्य के आभूषण हैं।

लोकसाहित्य दानिस्ता प्रयास नहीं होता, यही कारण है कि विदेशों के जाने-माने स्कॉलर यह बात कहते रहे हैं कि कश्मीर का लोकसाहित्य जितना समृद्ध और विशाल है उतना और किसी समाज का नहीं। इसका उदाहरण हातम की कहानियां हैं।

इसका उदाहरण वो कहानियां हैं जो डॉ. आर्लस्टाइन ने कश्मीरी लोक कहानियों के रूप में विश्व के सामने रखीं। जम्मू-कश्मीर की सांस्कृतिक अकादमी ने इस विषय में काफी काम किया है और लोक साहित्य पर आधारित कई प्रकाशन इस समय उपलब्ध हैं।

पहले-पहले साहित्यकारों का यह अहसास था कि मानव रहस्यमयी है, वो रहस्यमयी माहौल में रहता है, मानव की परछायी में कोई रहस्य है, परंतु फ्राइड एवं युंग ने अपना-अपना मत सामने रखा और एक नया नज़रिया पेश किया।

संस्कृत की बेटी कश्मीरी भाषा से और इसके लोकसाहित्य से विख्यात शोधकर्ता काफी प्रभावित हुए हैं और वो इसके दीवाने बने जिनमें देशी और विदेशी दोनो ही साहित्यकार सम्मिलित हैं।

इस भाषा का लोकसाहित्य गद्य और पद्य दोनो में है और कहीं-कहीं तो दोनो का एक संगम सा मिलता है। गद्य लोकसाहित्य में दलीलें, दास्तानें, कहावतें, तमसील, दपित, गंडित इत्यादि आते हैं और इसी तरह पद्य में वनवुन, शादी के गीत, पालने की गीत, छकरी, रुफ, वचन, लड़ीशाह इत्यादि आते हैं। दास्तानों के अपने वर्ण हैं जिनमें राजाओं की कहानियां और परियों की कहानियां भी हैं जैसे जिन परी, वन परी, कोह परी, अप्सरा और डायन परी इत्यादि परी कहानियों के कुछ पात्र हैं।

इसके अलावा हमारे लोकसाहित्य में मुहावरे और लोकोक्तियां भी हैं जैसे 'अकॅय चॅट सुम, सास गौ क्वलि'। इन लोकोक्तियों के पीछे कहानियां होती हैं जो उस समय के जीवन को दर्शाती हैं। कुछ कहानियां गद्य एवं पद्य दोनो में मिलती हैं, कुछ कहानियां धार्मिक दास्तानें हैं और कुछ देव मालाई कहानियां भी हमारे लोकसाहित्य का हिस्सा हैं। लोकसाहित्य की एक विशेषता यह भी है कि यह संगीतमयी लय से भरपूर रहता है और इसे गाने वाले तथा सुनने वाले को अति आनन्द आता है।

कहते हैं मध्य देश के सारे रक्स (नृत्य) दरअसल कश्मीरी मूल के हैं। माना जाता है कि अभिनवगुप्त नृत्य का काफी ज्ञान रखते थे- 'हकॅट, औकुस वोकुस', 'क्रक्रॅचि मुहुल' और 'तुले ल्वंगुन' इसी नृत्य का हिस्सा हैं।

हीमाल नाग्राय और अकनन्दुन हमारी दो प्रसिद्ध लोकसाहित्य की कहानियां हैं।

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सोना केसरी

■ डॉ. जिया लाल हण्डू

एक था दम्पत्ति। संतान थी एक पुत्री और एक पुत्र। पुत्री का नाम था सोना-केसरी। एक दिन उसका भाई पाठशाला से आकर भात खाने लगा। उसके भात में से एक बारीक लम्बा बाल निकल आया। उस बाल को हाथ से ऊपर उठाकर सबको दिखाते हुए वह कहने लगा, 'कुसंग कामिनी मेरी वही है, जिसका यह बाल है।' मां ने यह सुनते ही कहा कि संभव है यह बाल मेरा हो।' वह चुप न रहा और फिर वही पंक्ति बोल उठा। यह सुनते ही उसकी बहन सोना केसरी क्रोध से लाल-पीली होकर घर से भाग गई।

भागते-भागते वह अपने गांव से बहुत दूर निकल आई। गोधूली का समय हुआ और वह भय वे व्याकुल होकर सोचने लगी-अब क्या होगा? कहां जाएगी वह? अभी वह इसी उधेड़बुन में थी कि वहां से एक साधु गुजरा। वह सोना केसरी से कह उठा, 'बेटी, तू क्यों रो रही है?'

'भाई ने मुझे अपशब्द कहे हैं और उन्हें सहन न करने के कारण मैं घर से भाग आई हूं। भयभीत होकर सोच रही हूं कि क्या करूं और कहां जाऊं?' सोना केसरी ने भावुकता से उत्तर दिया। उसे देखकर साधु करुणाभिभूत हो गया। अपनी जेब से बीज के सात दाने निकालकर सोना केसरी को थमाते हुए बोला, 'इन सात बीज के दानों को धरती में बो देना और उनके फूट जाने पर सात वृक्ष फूट पड़ेंगे। किसी एक वृक्ष की चोटी पर बैठकर जब विश्राम करोगी, तुम्हें किसी भी प्रकार का भय नहीं सताएगा।' सोना केसरी बीज के सात दानों को पाकर खुशी से झूम उठी।

उसने इन सातों बीजों को धरती में बो दिया। सहसा ये फूटकर ऊंचे वृक्ष बने। एक वृक्ष की चोटी पर वह वहां आराम से रहने लगी। इसी बीच में उसे ढूंढते हुए वहां उसका पिता एवं भाई आ गये। उन्होंने उसे नीचे उतर कर घर चलने के लिए पर्याप्त अनुनय-विनय की परंतु सब बेकार। खिसियानी बिल्ली खम्भा नोचे, उसका पिता क्रोघ में आकर कहीं से कुल्हाड़ी ले आया। वृक्ष के तने को कुल्हाड़ी से छलनी करने लगा। और जब वह टूटकर नीचे आ गिरा, सोना केसरी तत्काल वहां से छलांग मारकर दूसरे वृक्ष पर बैठ गई। दूसरे पेड़ को भी काटा जाने लगा। और पिता की अवज्ञा करके वह इसे भी पार कर तीसरे वृक्ष पर आसीन हुई। उसके पिता ने तीसरे वृक्ष को भी बलि का बकरा बना दिया और वह छलांग मारकर चौथे वृक्ष की चोटी पर जाकर बैठ गई। इसी तरह पांचवें एवं छठे वृक्ष पर छलांग मारकर वह पार करती गई और पिता ने उन वृक्षों को भी काट काट कर नीचे गिरा दिया। फिर वह सातवें वृक्ष पर छलांग मारकर विश्राम करने लगी। असमंजस में पड़कर सोचने लगी कि अब क्या होगा? इसी बीच उसने सच्चे हृदय से शरणागत होकर प्रार्थना की, 'हे चन्द्रमा। अपनी सीढ़ी नीचे डालकर मुझे अपने पास ले चलो। मैं उसके माध्यम से आपके पास आना चाहती हूं।'

देव प्रीति की महिमा भी अनोखी है। भक्तिमय ममता से चन्द्रमा का हृदय पसीज उठा और तभी उतर पड़ी धरती पर एक स्नेहमयी चन्द्रकिरण। इसी अमृतमयी सीढ़ी पर चढ़कर उसका आरोहण हुआ और वह पहुंच गई चन्द्रलोक। नीचे खड़ा उसका पिता व भाई यह सब देखकर निराश हुए और इसी भग्नाश्य के

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साथ अपने घर की ओर लौट पड़े। सोना केसरी अत्यंत आनंदित होकर चन्द्रलोक में रहने लगी।

एक दिन सुधामयी चन्द्रमा ने सचेत करते हुए कहा, 'मेरे सिर के बालों में कंघी करोगी। ध्यान रहे कि यह कंघी मेरी मांग की तरफ खिसक न जाए। ऐसी चूक होने पर मेरे सिर के सभी बाल उखड़ आएंगे और तब न जाने मेरे मन में कितनी क्रोधाग्नि भड़क उठे।

'बहुत अच्छा।' सोना केसरी ने स्वीकारते हुए कहा। उसने कंघी करनी आरंभ की। सोना केसरी की सावधानी हटी और दुर्घटना घटी। कंघी मांग की ओर खिसक गई। उसके सारे बाल एक एक करके उखड़ गए और तीसरा नेत्र भड़क उठा। उसने सोना केसरी को चन्द्रलोक से नीचे भूलोक पर पटक दिया।

गिरते-गिरते वह एक वृद्ध कौए के घोंसले में अटक गई। वह बूढ़ा कौआ निस्संतान था। सायंकाल को उस वृद्ध कौए की दृष्टि सोना केसरी पर पड़ी। उसने पूछा, 'कौन हो तुम? यहां आने का संयोग कैसे हुआ?' सोनो केसरी ने आठ-आठ आंसू बहाकर अपनी संपूर्ण व्यथा कथा सुना दी। करुणा के उत्पन्न होते ही वृद्ध कौआ बोला, 'तुम यहीं वास करो। मेरी कोई संतान नहीं है। आज से तुम मेरी पुत्री और मैं तेरा पिता।' प्रतिदिन स्वादिष्ट भोजन और आकर्षक वस्तुएं ला देता था उसके लिए पिता कौआ। उस घोंसलें में रहकर वह अद्‌भुत आनंद का अनुभव करती थी।

एक बार उसकी माता उसे खोजते-खोजते उस वृक्ष के नीचे आ गई। वह फूट-फूटकर रोने लगी। उसने अपनी बेटी को संग चलने के लिए बहुत मनाया परंतु उसके कानों पर जूं भी नहीं रेंगी। मां ने निराश होकर कहा, 'बेटी सोना केसी! जरा नीचे उतर कर मिलो तो। कपड़े के बने वे भी तुम्हारे खिलौने-दारिका, रानियां - जिनके साथ खेलकर तू अपने दिन व्यतीत करती थी, अब घर में बेकार पड़े हैं। उन्हें देख-देख कर हमारा मन तरस उठता है।'

'मैं कभी भी नीचे नहीं उतरूंगी।' सोना केसरी ने नकारात्मक स्वर में कहा, 'मुझे विवश मत करो।'

अब तक सायंकाल हो चुका था और गगन का रंग तांबई। सोना केसरी के हठ को देखकर वह घर की तरफ लौट आई। सायं को जब वृद्ध कौआ घोंसले में आया, सोना केसरी ने जोर-जोर से आंसू बहाने आरंभ कर दिए। 'मेरी बेटी के रोदन का क्या कारण है?' वृद्ध कौआ ममताभरे शब्दों में पूछने लगा।

'मेरे कौआ पिता। मुझे खेलने के लिए कपड़े के बने खिलौने-दारिका रानियां चाहिएं।' सोना केसरी ने मचलते हुए कहा। 'कपड़े की दारिका रानियां कौआ पिता कल तुम्हारे लिए अवश्य लाएगा।' उसने पूर्ण आश्वासन देते हुए उत्तर दिया। दूसरे दिन ही सोना केसरी के पास कपड़े की खिलौने वाली ढेर सारी दारिका रानियां पहुंच गई। दूसरे दिन सोना केसरी का पिता आया। घर चलने के लिए उसने भी खूब मनौती की किन्तु उस पर कोई प्रभाव नहीं पड़ा।

घर की राह लेते हुए उसने कहा, 'बेटी! मेरे साथ चलो। घर में तुम्हारा इन्द्रधनुषी चर्खा बेकार पड़ा हुआ है।' उसने उत्तर दिया, 'पिताजी! नीचे उतर कर आपके साथ मैं कभी नहीं आऊंगी।'

'नीचे उतरकर जब घर आओगी तो इन्द्रधनुषी चर्खा चलाओगी। वह भी तुम्हारी प्रतीक्षा कर रहा है।' पिता ने अत्यंत आर्द्र भाव से कहा। सायंकाल को उसके पिता के घर लौट जाने पर वृद्ध कौआ अपने घोंसले में आया और सोना केसरी को रोते हुए देखकर पूछने लगा, 'क्या कारण है तुम्हारे रोने का?'

'कौआ पिता। मुझे इन्द्रधनुषी चर्खा चाहिए।' सोना केसरी ने कहा।

कौआ पिता बोला, 'कल तुम्हारे लिए अवश्य इन्द्रधनुषी चर्खा आएगा।'

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दूसरे दिन सोना केसरी को इन्द्रधनुषी चर्खा मिल गया। इसके बाद सोना केसरी को उसका भाई मिलने आया। उसने भी अपनी बहिन को घर चलने के लिए मनौती की परंतु वह तनिक भी नहीं मानी। भाई ने उसे नीचे उतरने के लिए कहा परंतु सब व्यर्थ। उसे प्रलोभन देते हुए कहने लगा, 'घर में तुम्हारे स्वर्ण-आभूषण सभी यूं ही पड़े हैं। उन्हें कौन धारण करेगा? नीचे उतर कर अब घर चलो।'

सोना केसरी ने उत्तर दिया, 'नीचे नहीं उतरूंगी मैं, मेरे भाई, कभी नहीं उतरूंगी मैं नीचे।' अंत में उसका भाई निराश होकर घर की तरफ लौट गया।

सायंकाल को पिता कौआ के घोंसले में आ जाने पर सोना केसरी रो पड़ी और उसने उससे रोने का कारण पूछा। वह कह उठी, 'मेरे कौआ पिता! मुझे स्वर्ण-आभूषण तथा सुन्दर वस्त्र चाहिएं।' बूढ़े कौए ने बलैया लेते हुए कहा, 'प्रिय पुत्री! कल ये समस्त वस्तुएं तुम्हारे पास आ जाएंगी।' और दूसरे दिन ही सभी स्वर्ण-आभूषण और बहुमूल्य वसन उसके सामने उपस्थित थें दिन व्यतीत होते देर नहीं लगी। उस घोंसले में बहुमूल्य वस्त्रों और आभूषणों से सुसज्जित सोना केसरी इन्द्रधनुषी चर्खे पर कुछ गाने लगी और तभ एक दिन उस नगर का राजा अपने मंत्री के साथ आखेने खेलने आ गया।

वे वहां से गुजर रहे थे कि वृक्ष के ऊपर से उन्हें चर्खे का 'गियन-गियन' सुमधुर शब्द सुनाई दिया। ऊपर दृष्टि डालने पर उन्हें अप्सरा जैसी एक सुंदर स्त्री दिखाइ दी। राजा देखते ही उस पर आसक्त हो गया। राजा ने पुकार कर पूछा, 'शपथ है उस जन्मदाता प्रभु की, यदि तुम यह सच-सच न बता दो कि तुम वस्तुतः कौन हो-स्वर्ग से उत्री कोई अप्सरा अथवा कोई मानवी हो।'

'मै शपथ खाकर कहती हूं कि मै मानवी हूं और मेरा नाम है सोना केसरी।' उसने सस्नेह उत्तर दिया। राजा की उत्सुकता बढ़ गई और वह कहने लगा, 'इस घोंसले में निवास करना क्यों शोभा देता है तुम्हें? तुम तो महलों में रहने योग्य हो। नीचे उतर कर आओ और तुम्हारे रहने का प्रबन्ध प्रासाद में किया जाएगा।

'जब तक पिता कौआ लौटता नहीं, मैं स्वतः नीचे उतरकर कहीं नहींजा सकती।' सोना केसरी ने दृढ़ता से उत्तर दिया।

'कब तक आएगा तुम्हारा बाबा कौआ?' राजा ने पूछा।

'सायंकाल को उसके आने का समय होता है।' वह निर्भीक होकर बोली।

'उस समय तक मै यहीं उसकी प्रतीक्षा करूंगा।' राजा बोला।

मंत्री ने कहा, 'हमें सायंकाल तक यहां रहकर प्रतीक्षा नहीं करनी चाहिए। क्योंकि वापस प्रासाद तक पहुंचने में विशेष विलम्ब होगा और उधर से मार्ग भी काफी लम्बा है महाराज।'

'मेरे प्रिय मंत्री! अब मै विवश हूं। बिना सोना केसरी के मै वापस अपने प्रासाद लौट नहीं सकता।' राजा ने हठपूर्वक कहा।

'महाराज! हमें सायंकाल तक रुकने की कोई आवश्यकता नहीं है। सोना केसरी ऊपर से नीचे स्वतः नहीं उतरती तो हम इसके वृक्ष को काटकर अपने साथ विवशतापूर्वक ले जा सकते है' मंत्री ने उपाय बताते हुए कहा।

'कोई उपाय करना चाहिए ही क्योंकि इसके बिना अब मुझे विश्राम कहां? मै तो क्षण-क्षण उसके लिए तड़प रहा हूं।' महाराज ने कहा।

मंत्री ने सोना केसरी को नीचे उतर आने के लिए बड़ी अनुनय-विनय की परंतु वह टस से मस नहीं हुई।

वह यही कहती रही की बिना कौआ की आज्ञा के वह इस वृक्ष के नीचे कभी नहीं उतर सकती। निराश मंत्री ने लकड़हारे मंगवाए और

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उन्हें पेड़ को उखाड़फ फेंकने की आज्ञा दी। अपशब्दों की वर्षा करते हुए सोना केसरी कहती गई, 'कौआ बहन का वृक्ष जो काटे, उस पर विपत्ति आए और कुल्हाड़ी फाड़े।' लकड़हारों के पाषाण हृदय पर इसका तनिक भी प्रभाव न पड़ा। और अंततः वृक्ष कटकर एक धड़ाम के साथ नीचे आ गिरा।

राजा उसे वहां से उठाकर अपने प्रासाद में ले आया। यह अब उसकी सातवीं रानी बनी क्योंकि पहले ही छः रानियां थीं। राजा ने एक दिन सातों रानियों को बुलाकर कहा, 'तुम सबमें से मैं ऐसी एक को पटरानी चुन लूंगा जो अत्यधिक गुणवती एवं बुद्धिमती सिद्ध होगी।इसके लिए मुझे तुम सबकी परीक्षा लेनी होगी।' और इसके पश्चात् परीक्षण करने के लिए उसने छिलकायुक्त चावल का दाना उन्हें देते हुए कहा, 'जो इस दाने की कुटाई अतिशीघ्र करके लाएगी, वही पटरानी बनेगी।

सभी रानियां अपना-अपना दाना लेकर स्व महल में आ गई। सोना केसरी खिड़की के निकट बैठकर अपनी असमर्थता पर रोने लगी क्योंकि नहीं जानती थी वह विधि दाना कूटने की। उसे स्मरण हो आया अपना बूढ़ा कौआ पिता, संभवतः वही उसकी सहायता करने में समर्थ होता। प्रभु लीला, कौआ पिता खोजते-खोजते उसके पास वहीं पहुंच गया।

पुत्री सोना केसरी आलिंगनबद्ध होकर रोदन करते हुए कहने लगी, 'महाराज ने अपनी सातों रानियों में से पटरानी का चयन करना है, उसके लिए शर्त है चावल के दाने का कूटना। विधिपूर्वक जो रानी उसे सर्वप्रथम कूटेगी वही बनेगी पटरानी महिषी।' कौआ पिता ने ध्यान से उसकी बात सुनने के बाद कहा, 'रोदन काहे का, बलिहारी तुम पर, चिंता की कोई बात नहीं।' वह वहां से तत्काल उड़कर चला गया। चिड़ियों और मैनाओं को आने के लिए उसने आज्ञा भेजी।

सभी सोना केसरी के रनिवास में आ गई और क्षण भर में उन्होंने चावल का दाना कूट दिया। छिलका पृथक तथा चावल का मोती जैसा सफेद दाना पृथक। प्रसन्नचित्त होकर वह उस चावल के दाने को लेकर महाराज की तरफ चली।

मार्ग में जाते हुए उसे महाराज की अन्य छः रानियों ने पूछा, 'सोना केसरी, इतनी जल्दी तुमने इस चावल के दाने को कूटकर इसमें से छिलका अलग और मोती जैसा दाना अलग कैसे कर दिया? हमें भी इस युक्ति से अवगत कराओ ना।' अभी वे सभी रानियां पहली पारी में ही उस चावल के दाने को कूट रही थीं। सोना केसरी ने टालते हुए कहा, 'मैंने सर्वप्रथम पूरा दाना वितास्ता नदी में डुबो दिया। ओखली और मूसल भी उसी में फेंक आई। कुछ न पूछो, क्षण मात्र में यह दाना स्वतः ही जल के ऊपर आ गया।'

सभी रानियां सोना केसरी की बातों में आ गईं। उन्होंने अपना-अपना चावल का दाना तथा ओखली-मूसल वितस्ता के जल को अर्पण किए। इधर सोना केसरी महाराज को सर्वप्रथम मोती जैसा चावल का सफेद दाना प्रदर्शित करने में सफल हुई। अन्य रानियों के उन चावल के दानों का न पता चला और न ही ओखली-मूसल का ही। महाराज सोना केसरी की दक्षता तथा निपुणता से बड़ा ही प्रसन्न हुआ। अन्य छः रानियों की मूर्खता पर वह क्रोधित हुआ।

दूसरे दिन महाराज ने आज्ञा दी कि सातों रानियां अपने-अपने रनिवास को स्वच्छ रखने के लिए उसका लेपन करें। जिसके रनिवास की स्वच्छता अपूर्व एवं विधिपूर्वक होगी, वही पटरानी चुनी जाएगी। यह सुनना था कि सभी रानियां अपने-अपने रनिवास का लेपन करने के लिए प्रयत्नशील होने लगीं।

बेचारी सोना केसरी अभी तक लेपन के कार्य से अनभिज्ञ थी। उसके नेत्रों से अश्रुधारा फूट पड़ी। उसी समय पिता कौआ समुपस्थित हुआ।

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सोना केसरी ने उसके सामने रनिवास के लेपन की समस्या रखते हुए कहा कि महाराज ने यह भी कहा है कि जिसका रनिवास सौंदर्यशाली होगी, वही बनेगी प्रधान महिषी।

कौआ बाबा की बलैया, -रो मत पुत्री! प्रभु सब कुछ ठीक ही करेगा।' कौआ पिता सान्त्वना भरे शब्दों में कह उठा। यहां से उड़कर कौआ पिता ने चिड़ियों, मैनाओं तथा अबाबीलों को आदेश दिया कि वे जाकर सोना केसरी के रनिवास का रंग-रोगन से लेपन करे उसे गुलाव के अर्क से सुगन्धित बना दें।

क्षण भर में उनके प्रयास से सोना केसरी का रनिवास रंगों के सौन्दर्यसे जगमगा उठा और महक पड़ा गुलाबजल की महक से। यह देख कर सोना केसरी नाच उठी और महाराज को आमंत्रित करने चली। मार्ग में जाते समय उसे रानियों ने मिलकर पूछा, 'सोना केसरी! कैसे तुमने इतने लाघव समय में नरिवास की सजावट और उसका लेपन किया।'

'बस करना क्या था? कीचड़, गोबर, और राख लाने में समय ही कितना लगा। उन सबको मिश्रित करके लेपन किया और शीघ्र सम्पन्न हुआ यह कार्य।' सोना केसरी ने उन्हें असली बात गुप्त रखते हुए कहा। सभी रानियां कीचड़, गोबर तथा राख लाईं। उन्होंने अपने-अपने रनिवास का लेपन किया।

महाराज को उन छः रानियों ने आमंत्रित किया। वहां की दुर्गंध देखकर उसने नाक पर रूमाल रखी। किंतु सोना केसरी का रनिवास गुलाबजल की सुगन्धि से महक रहा था। महाराज का चित्त खिल उठा और वह सोना केसरी की प्रशंसा के पुल बांधने लगा। अन्य छः रानियां महाराज को अपने ऊपर क्रोधित देखकर झुंझला उठी।

तत्पश्चात् राजा ने आज्ञा दी कि सभी रानियां अपने-अपने रनिवास में स्वादिष्ट पकवान तैयार करें तथा जिसके पकवान सर्वोत्तम होंगे, वही बनेगी पटरानी। सभी रानियां अपने-अपने रनिवास में स्वादिष्ट भोजन बनाने चली गई। सोना केसरी खिड़की के सामने बैठकर रोते-रोते कहने लगी, 'कहां पकाया है मैंने सर्वोत्तम भोजन, क्या करूंगी अब?' तभी पिता कौआ उपस्थित हुआ और उसने अपनी असमर्थता प्रकट करते हुए कहा, 'बाबा आज महाराज ने सभी रानियों को सर्वोत्तम भेजन बनाने के लिए कहा और वही प्रधान महिषी होगी जिसका भोजन स्वादिष्ट होगा।' वह कह उठा, 'कौआ बाबा की बलैया। तुम रोती क्यों हो? छोड़ो यह संपूर्णचिंता।'

वहां से उड़ने के पश्चात् चिड़ियों, मैनाओं और अबाबीलों ने कौआ बाबा की अनुज्ञा से रनिवास में जाकर स्वादिष्ट पकवान तैयार किए। उन्होंने घी, केसर और मसाले डालकर आमिष के कई व्यंजन बनाए। पुलाव भी पकाया गया और सोना केसरी अत्यंत प्रफुल्लित हो उठी। वह महाराज को निमंत्रण देने चली गई।

मार्ग में जाते हुए अन्य छः रानियों ने पूछा, 'इतनी जल्दी सर्वोत्तम स्वादिष्ट भोजन कैसे तैयार कर दिया तुमने?' सोना केसरी ने उत्तर दिया, 'करना क्या था, बस टूटे चावल लेकर उसका भोजन बनाया। रस के बदले गोमूत्र और मसाले के बदले गोबर डाल दिया। महाराज उन छः रानियों के भोजन का आस्वादन करके थू-थू करने लगा। वह वहां से तुरंत बाहर निकल गया।

सोना केसरी के रनिवास में जाकर महाराज ने सर्वोत्तम पकवानों का स्वाद लिया। पुलाव खाकर आनंदित हुआ और अतीव प्रसन्न होकर कहने लगा, 'अब प्रधान महिषी का चुनाव स्वतः ही सिद्ध हो गया है। आज से सोना केसरी पटरानी होगी।' अन्य छः रानियों पर वह अत्यंत क्रोधित हुआ और उनसे किया संबंध-विच्छेद। तत्पश्चात् महाराज और सोना केसरी ने दीर्घकाल तक राज्य सुख भोग किया।

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चंद्रकांता कृत साहित्य प्रदर्शनी

सितंबर की 12-13 तारीख को राष्ट्रीय भारतीय सैन्य कॉलेज, देहरादून के प्रकृतिप्रिय सौम्य वातावरण में, कॉलेज के परिसर में प्रसिद्ध कश्मीरी हिन्दी लेखिका चंद्रकांता जी द्वारा रचित समस्त साहित्य की प्रदर्शनी रखी गई जिसे पढ़ने में पाठकों-दर्शकों ने भरपूर उत्साह दिखाया। श्रोताओं के अनुरोध पर लेखिका ने अपनी रचना-प्रक्रिया पर वक्तत्य दिया और पाठकों की जिज्ञासाओं का समाधान किया।

राष्ट्रीय सैन्य कॉलेज के कमांडेंट और स्टाफ ने कार्यक्रम के समापन पर मुख्य अतिथि चंद्रकांता को सम्मानित किया। इस अनूठे हिन्दी वातावरण में दूर-दूर से पधारे लेखकों, अध्यापकों एवं विद्वजनों ने सक्रिय भागीदारी निभाई।

चंद्रकांता जी ने 20-21 सितंबर को नारी विमर्श विषय पर पारडी एज्यूकेशन सोसायटी, गुजरात द्वारा आयोजित दो दिवसीय राष्ट्रीय संगोष्ठी में भी भाग लिया। इस दौरान चंद्रकांता जी एवं डॉ. अशोक कुमार मिश्र ने हिन्दी साहित्य में नारी विमर्श, और डॉ. शरीफा बिजलीवाला ने गुजराती साहित्य में

तथा डॉ. योगिनी व्यास ने संस्कृत साहित्य में स्त्री विमर्श पर अपने अमूल्य विचार प्रस्तुत किए।

गुडगांव से डॉ. सविता उपाध्याय ने 'चंद्रकांता के साहित्य में स्त्री विमर्श' पर अपने वक्तव्य में कहा कि उन्होंने अपने साहित्य में बिना शोर-शराबे या फतवेबाजी के एक सशक्त स्त्री विमर्श प्रस्तुत किया है।

चन्द्रकांता जी को इससे पहले एक अन्य कार्यक्रम में 'साहित्यकार सम्मान' भी प्रदान किया गया था।

श्रीमती चंद्रकांता को 'साहित्यकार सम्मान देते हुए श्री कुंवर नारायण। साथ में खड़े हैं श्री प्रभाष जोशी और डॉ. मुकुन्द द्विवेदी।'

चित्रकला प्रदर्शनी एवं कवि गोष्ठी

गत मास दिल्ली के हैबीटेट सेंटर में 'सेंट्स ऑफ द हिमालयन स्प्रिट' के तत्वावधान में जम्मू-कश्मीर के कलाकारों की एक चित्रकला प्रदर्शनी एवं कवि गोष्ठी का आयोजन हुआ। गोष्ठी का आयोजन वरिष्ठ आलोचक एवं लेखक श्री केशव मलिक के प्रयासों से हुआ।

कश्मीर फैस्टिवल

इंदिरा गांधी राष्ट्रीय कला केन्द्र अगले वर्ष जनवरी-फरवरी माह में नई दिल्ली में कश्मीर के पुरातत्व, साहित्य और कला से संबंधित एक प्रदर्शनी का आयोजन करने जा रहा है। इस बात की घोषणा इंदिरा गांधी राष्ट्रीय कला केन्द्र में कश्मीर चैप्टर के वरिष्ठ सलाहकार डॉ. बादाम साहब ने इस संदर्भ में बुलाई गई एक मीटिंग में की।

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विलय दिवस

■ कॉशुर समाचार संवाददाता

कश्मीर की माटी इतनी पवित्र है कि उसे बार-बार पूजने को मन करता है परंतु पिछले वर्षों के आतंकवाद के कारण अब इस स्वर्ग को स्वर्ग कहने से भी डर लगता है। यह विचार डॉ. संगीता गोयल ने पिछले दिनो दिल्ली में हुए विलय दिवस कार्यक्रम के आरंभ में उपस्थित लोगों का स्वागत करते हुए व्यक्त किए। विलय दिवस का आयोजन जम्मू-कश्मीर विचार मंच ने किया था और इसमें कई गणमान्य लोगों ने अपने विचार प्रस्तुत किए।

श्री अनुपम कौल ने अतिथियों का स्वागत करते हुए इस बात पर आश्चर्य जताया कि देश में एक बाबरी ढांचा गिराये जाने या कंधमाल की हाल की घटनाओं को जिस तरह से उछाला जा रहा है उसके बिलकुल विपरीत इस बात पर लोग क्यों चुप्पी साध रहे है कि अनंतनाग में 1986 में ही सैकड़ों मंदिर गिराये गये। उन्होंने कहा कि समझ नहीं आता कि देश और विदेश का प्रेस भी क्यों इस ओर ध्यान नहीं देता कि कश्मीरी पंडितों के साथ कश्मीर में क्या हुआ। इस परिवेश में हमारे लिये यह और भी अत्यंत महत्वपूर्ण हो जाता है कि हम विलय दिवस को 26 जनवरी (गणतंत्र दिवस) और 14 सितम्बर (शहीदी दिवस) या 19 जनवरी (निष्कासन दिवस) की ही तरह अपने पर्व के रूप में मनायें।

कश्मीरी पंडित समुदाय के वरिष्ठ समाज सेवक और नेता श्री चमन लाल गड्डू ने समारोह में उपस्थित कश्मीरी समुदाय का तीन युवतियों को अपने समाज के प्रति रुचि रखने पर अभिनंदन किया। उन्होंने कश्मीर में मंदिरों के साथ की गई तोड़-फोड़ का विस्तृत विवरण दिया और विलय दिवस का महत्व बताते हुए कहा कि जो 370 की धारा को हटाने की बात करता है उसे साम्प्रदायिक कहा जाता है। इससे बड़ी और विड़म्बना क्या हो सकती है।

समारोह के मुख्य प्रवक्ता जम्मू विश्वविद्यालय के इतिहास विभाग के भूतपूर्व प्रमुख प्रो. के.एल. भाटिया ने बहुत ही विस्तार से और ऐतिहासिक प्रमाणों के साथ कश्मीर की समस्या पर प्रकाश डाला। बहुत ही भावुक होते हुए उन्होंने एक कविता के रूप में अपने भावों को प्रकट करते हुए कहा - 'मैं सोचता हूं मेरा घर कहां है, 47 से पहले एक घर था, वो गया, 65 में एक घर था, वो गया, उसके बाद एक और घर था वो गया। अब घर में खिड़की है, रोशनी नहीं, घर है पर दरवाजा नहीं, मैं सोचता हूं मेरे पुरखों का घर कहां हैं, मेरा जम्मू-कश्मीर कहां है?' प्रो. भाटिया ने जम्मू-कश्मीर की समस्या के लिए देश के प्रथम प्रधानमंत्री पं. जवाहरलाल नेहरु की जम्मू-कश्मीर के उस समय के महाराजा के प्रति घृणा और शेख मोहम्मद अब्दुल्ला के प्रति स्नेह को जिम्मेदार बताया। उन्होंने कहा कि शेख मोहम्मद अब्दुल्ला और मिर्जा अफजल बेग ने कश्मीर के साथ ऐसे खिलवाड़ किया जैसे उनकी यह निजी जागीर थी। उन्होंने कहा कि लिखित इतिहास इस बात का साक्षी है कि जम्मू कश्मीर को विशेष दर्जा देने की बात जम्मू-कश्मीर के आवाम ने नहीं बल्कि शेख मोहम्मद अब्दुल्ला ने केवल स्वयं के स्वार्थ के लिए की थी, क्योंकि वो एक राजा को हटाने के बाद स्वयं राजा बनना चाह रहा था।

अंत में जम्मू-कश्मीर विचार मंच के श्री टी. एन. राजदान ने उपस्थित महानुभावों का आभार प्रकट करते हुए कहा कि हम जम्मू-कश्मीर का विचार भारत से अलग कर ही नहीं सकते और इस संदर्भ में राष्ट्र की आवश्यकता है कि धारा 370 को खत्म किया जाये और इसके लिए पहली आवाज कश्मीरी विस्थापितों को ही उठानी होगी।

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प्रेम की सत्यता

■ विजय कौल

इस राग-द्वेष, बैर-विरोध, ईर्ष्या, घृणा इत्यादि दुर्भावों से भरे संसार में सदा खुश रहने के लिए हमें प्रेम की सत्यता तथा महानता को समझना बहुत ज़रूरी है। इसमें मनुष्य का विश्व के सभी प्राणियों के प्रति प्रेम, प्रकृति की सभी वस्तुओं के प्रति प्रेम तथा ईश्वर के प्रति प्रेम आता है। मगर बम-विस्फोट तथा गोलियों की बौछार करने वाले आतंकवादी इसे क्या समझें। वे तो लोगों के दिलों में नफरत तथा भय के बीज बो रहे हैं। प्रेमाभाव के कारण ही तो उन्होंने 'धरती का स्वर्ग' कहलाने वाले कश्मीर को नरक के समान ही कुरूप बना दिया है और यहां के स्थायी निवासी कश्मीरी पण्डितों का कश्मीर घाटी छोड़कर भाग जाने पर मजबूर कर दिया।

प्रेम शब्द अपने आप में ही बहुत सी मधुरता लिए हुए है। इसको सुनते ही हमारी आंखों के सामने एक सुसंस्कृत तथा खुशहाल समाज का दृश्य घूमने लगता है। इसमें ईर्ष्यालु लोगों के दिलों को भी बदलने की शक्ति है। हमारे दिलों से अहं आदि भाव मिटाकर ही हम सभी प्राणियों से स्वच्छ तथा सच्चा प्रेम कर सकते हैं। सच्चा प्रेम करने वाले कोई जाति-भेद न करके सबके साथ एक समान प्रेम करते हैं। संत कबीर भी यही कहते हैं -

'कबीरा खड़ा बाजार में, मांगे सबकी खैर।
ना काहू से दोस्ती, ना काहू से बैर।'

प्रेम की महानता को न समझने वाले लोग इसे संसारी प्रेम तक ही सीमित मानते हैं जो समय-समय पर बदलता रहता है, परन्तु वास्तिविक प्रेम वही है जो सत्य, अटूट तथा निःस्वार्थ होता है। जो प्रेम बदले में कुछ पाने की आशा किए बिना ही किया जाए वह बहुत ही श्रेष्ठ है। प्रेम में किसी भी प्रकार का लेन-देन शोभा नहीं देता। इससे प्रेम - प्रेम न रहकर व्यापार बन जाता है। प्रेम का प्रदर्शन न करने वाले लोग बहुत ही महान हैं। उनके निश्चल प्रेम को 'गूंगे के गुड़' की तरह अनुभव करना बहुत जरूरी है।

प्रेम ही विश्वास का मूल है। जब हमें उस सर्वशक्तिमान ईश्वर की शक्ति पर विश्वास होगा तभी हम उसके द्वारा रचित सृष्टि की सभी वस्तुओं को प्रेम-भरी निगाहों से देखकर शांति तथा आनन्द का अनुभव कर सकते हैं। प्रेम ही ब्रह्मा का दूसरा नाम है। सबमें उसी प्रेम स्वरूप ईश्वर का वास होने के कारण कोई भी हमसे भिन्न नहीं है। इसीलिए तो यह क़हा जाता है - 'अहं ब्रह्मास्मि'।

यह सर्वमान्य सत्य है कि जीवन को सार्थक बनाने के लिए प्रेम की बहुत आवश्यकता है क्योंकि 'प्रेम ही जीवन है, प्रेम के बिना जीवन नीरस है'। प्रेम से भरे दो बोल भी एक दुःखी मनुष्य के मन को खुशी से भर देते हैं और वह कुछ क्षणों के लिए अपने दुःखों को भूल जाता है। प्रेम ही एक ऐसा अनमोल हीरा है जिसको पाने के बाद मनुष्य को कोई इच्छा शेष नहीं रहती, उस पर भी यदि ईश्वर का प्रेम अर्थात् कृपा मिले तो क्या कहने। इसके अभाव में वह सदा ही मन की शांति पाने के लिए तड़पता रहता है। ईश्वर के प्रेम को हम उसके साथ श्रद्धापूर्वक प्रेम करके ही प्राप्त कर सकते हैं, जिससे हमें परम आनन्द की प्राप्ति तो हो ही जाती है, साथ में हम इस भवसागर को भी पार कर सकते हैं। ❖❖❖

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आप और हम .....

सम्पादक महोदय,

अपाहिज होने के कारण मुझे अपना लेख दूसरों से साफ-साफ लिखवाना पड़ता है। आशा है आप इसे अपनी पत्रिका में छपा कर मुझे प्रोत्साहित करेंगे। कृपया मुझे पत्रिका की एक प्रति भेजें।

-विजय कौल, जम्मू

बहन विजय,

आपका पत्र मिला, आपने तो रुला ही दिया। आप अपने आप को अपाहिज क्यों कहती हैं। आप के लेख ने आपका जो परिचय कराया उससे मैं दावे के साथ कह सकता हूं कि आप अपाहिज हो ही नहीं सकती। आपने प्रेम की जिस प्रकार व्याख्या की है उससे मेरा यह अंदाजा है। मैं तो अपाहिज उन लोगों को मानता हूं जो प्रेम की परिभाषा नहीं जानते, प्रेम से बात करना नहीं जानते अर्थात् मानसिक रूप से अपाहिज है। हां, मानव शरीर का एक धर्म है उसे हमें निभाना पड़ेगा। कृपया अपना लेख इसी अंक में पढ़ें। कृपया आगे भी लिखते रहें और अपने हर जानने वाले को कॉशुर समाचार के लिए लिखने के लिए मेरी ओर से आग्रह करें। यह पत्रिका आप ही की है।

-सम्पादक

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सम्पादक महोदय,

कॉशुर समाचार के सितम्बर, 2008 में छपे पृष्ठ संख्या 69 पर धरोहर के अंतर्गत प्रकाश पत्रिका से पुनः प्रकाशित कश्मीरी पंचाग के इतिहास पर लिखा लेख एक अर्ध सत्य है।....

....कश्मीरी पंचाग के इतिहास के विषय में पंडित केशव भट्ट 'सिक्ख' और पं. गोविन्द भट्ट शास्त्री के असाधारणीय योगदान को भूलना या भुलाना पाप से कम नहीं है।

... अंत में यह कहना अनुचित नहीं होगा कि अगर हमारी सर्वश्रेष्ठ सामाजिक पत्रिकाओं में ऐसे ही लेखे प्रकाशित होते रहेंगे, तो हमारी वर्तमान स्थिति का सारा दोष कट्टरपंथी मुसलमान को कैसे कोई दे सकता है।

- वीना बट्ठ, नई दिल्ली

बहन वीना,

आपने पत्रिका को जिस गंभीरता से पढ़ा और अपनी प्रतिक्रिया व्यक्त की वो बहुत सराहनीय है। आपके पत्र का एक-एक शब्द मेरे लिए तो पाठक का प्रसाद है। आपने एक व्यक्ति विशेष पर लिखे गये एक पृष्ठ के लेख को तीन सौ साल से भी अधिक का इतिहास माना। हमने यह लेख केवल पं. प्रेमनाथ शास्त्री जी की पुण्यतिथि के अवसर पर प्रकाशित किया था न कि कश्मीरी पंचाग के इतिहास विषय पर। कश्मीरी पंचाग के निर्माण और विस्तार के तीन सौ सालों में पंडित केशव भट्ट 'सिक्ख' और पंडित गोविन्द भट्ट शास्त्री ही नहीं अपितु अनेकों ऐसी महान व्यक्ति और भी हैं जिनके 'असाधारणीय' योगदान पर हमें गर्व है।

मैं आशा करता हूं कि आप न सिर्फ पंडित केशव भट्ट 'सिक्ख' और पंडित गोविन्द भट्ट शास्त्री के 'असाधारणीय' योगदान पर लेख लिख कर हमें छापने का अवसर देंगी अपितु अपनी धरोहर और अपने अनगिनत विद्वानों, साहित्यकारों, समाजसेवियों इत्यादि पर लेख लिख कर विशेष रूप से नई पीढ़ी को अपनी धरोहर जानने का अवसर देंगी। हम आपके लेख की प्रतीक्षा में है।

- सम्पादक

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कॉशुर समाचार

कश्मीरी समिति, दिलि हुंद रेतुवार मैगज़ीन
(कॉशुर बोग)

मुद्रक-प्रकाशक : एन.एन. ज़िजू, संपादक : शम्भुनाथ भट्ट 'हलीम', सह संपादक : एम.के.भट्ट

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यथ अंकस मंज़

- (क) विद्या धनस सुत्य छे न कांसि मान। (भर्तृहरि)
  (ख) ललवाखाम्रेथ
- 'ब-पासि ख्वदा बूज़िव ना होम्य सुंद ति' संपादकीय
- लीला -आनंदस्वामी महा. प्राणनाथ भट 'गरीब'
- भजन -श्री स्वामी पुष्करनाथ कौल 'पोशिमोत'
- पोशि ख्वतु ऑविज -श्रीमती मोहिनी कौल
- पतिम व्यनथ -श्री हृदयनाथ कौल 'रिंद'
- शिवनाथु तारूम अपोर -श्री प्यारे हताश
- ललि सुत्य संवादः मूल राजस्थॉन्य -डा. प्रकाश देवल
  कॉशुर तर्जमु-श्री रवींद्र रवि
- बु तोरूस कॅशीरिः25कस्त (सफरनामु)-श्री पृथ्वीनाथ भट्ट
- तु इनसान मूद! (नज़्म) -श्री रसूल पाँपुर्य
- ज़ु गज़ल -श्री रंजूर तिलगामी
- वक्त गव क्रूठ -श्रीमती कृष्णा तिकू 'सखी'

विद्यायि हँदिस धनस सुत्य कुस करि मान?

हर्तुर्याति न गोचरं किमपि शं पुष्णाति यत्सर्वदा
ह्यर्थिभ्यः प्रतिपाद्यमानमनिशं प्राप्नोति वृद्धि पराम्।
कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनम्
येषां तान्प्रति मानमुज्झत नृपाः कस्तैः सह स्पर्धते।
(भर्तृहरि-नीति श. श्लो. 15)

अर्थ

च़ूर करनवॉलिस छुनु विद्या-धन ज़ांह बोज़नय यिवान। हमेशि छु यि शांती तु स्वख बडावान। मंगनवॉलिस द्वहय दिनु पतु ति छु यि बडानुय रोज़ान। विद्या नावुक धन छु न कयामत सपदनु पतु ति खतुम सपदान। ही राज़व (बक्तु बड्यव)! अथ निश त्राविव गरूर (घमंड)-अथ सुत्य कुस ह्यकि मान करिथ?

ललवाखाम्रेथ

परून स्वलंब पालुन द्वर्लब
सॅहज़ गारून सिखिम तु क्रूठ।
अभ्यासुकि गणिरय शास्तुर मोठुम,
चेतन आनंद निश्चय गोम।।
(ललद्यद-52)

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संपादकीय

'ब-पासि ख्वदा! बूज़िव ना होम्य सुंद ति?'

असुन-गिंदुन मोठ। संसार गव त्यूत संजीदु ज़ि अथ प्यठ गव रबूदुगी हुंद आलम तॉरी। हॉदिसव तु हॉर्यसातव कोर, इनसान त्यूत पस्पा ज़ि तस रोव ज़्चनुय ज़ि इनसॉनी फितरतुक तकाज़ु मा ओस ज़ांह कालि असुन-गिंदुन ति। ठठ्-मसखरिया ति करुन्य। टीफ-टस्नु ति चटुन। चाठा वनुन।

व्वन्य छु इनसान सतु ज़ावु पानु प्यठय ग्वतन तु गमन मंज़ गीर तु गिरिफ्तार आसान। वुनि छु आसान फेंचि फटनय तु खसान छुस या किताबु बोर अटस, न तु गर्दि तु गुबारूक ब्वकचि नखस। सॅ कति फुर्सत या फरागत ज़ि डेक्ह मुसुट थॅविथ करिहे कथा-बथा।

यि छु सोंचुक तु फिकरि हुंद आलम। शायद दिच फिकरि हँद्य ॲम्य आलमनुय इनसानस वदनुच तु वदनावनुच ज़ीर। यति वु तति छु रिवुन तु वदुन कनन गछ़ान। यूतुय ओत नु व्वन्य छु गमन सुत्य बमन हंद्यन धमाकन हुंद ति फाट्वन वाद त्यूत आम सपुदमुत ज़ि प्रथ चीज़स प्यठ छु शक गछ़ान, रबबर यि मा आसि धमाक्-दार गोला-वोला-फोट-हय तु गोस नलु। यिथिस माहोलस मंज़ कति असि कांह या गिंदि कांह। यिनु दपिव-असुन या गिंदुन मा गोल, न!! यिम गयि सॉरी Institutionalise, याने यिमन हँद्य बनेयि व्वन्य इदारु।

सिनेमाहक्य ॲज़िक्य रुपन-दूरदर्शनन बनॉव ज़राफन (तनुज़ तु मिज़ाह) अख बापॉर्य कॉम। गिंदुन गवुय कार्पोरेशनन हवालु। व्वन्य छे Laughter Channels (असनत्रायन हंज़ु चनलु) लूकन दिल बॅहलॉयी करान; मगर यि सोरूय सरंजाम छु द्यारु-मांगयि हुंद साधन। सु कति ज़राफतुक वसी आलम, खुलु पॉठ्य असुन, ठठ्-मसखरिल करुन्य।

युथ कुठ्योव ज़ि व्वन्य छु बननु-गुदरनु मंज़य असनुक लतीफ़ ति तलाश करून प्यवान।

अज़कल छि झडपु (Encounter) यसलु सपदान। गरि द्राव इनसान सु कति ब्रूंहिम पॉठ्य शोत-शिहिल्य पॉठ्य। अज़ छे नठ आसान-खबर कति क्याह यियि बुथि। यिथिय नागुहानी सूरतिहालुच अख म्वखसर चाट हना प्ययि याद। बाज़रस अकिस मंज़ वोथ हंगतु मंगु हूल्य हालय। बलाय आयि आबॉदी हुंदिस गनिरस-हून हॅय टँव करि लुक्ह अरसाथ छु ज़न तु म्यॅचि मंज़य फटिथ नेरान। तलुकनि ऑस कथ मोमूली-ॲक्य मोटर बॉस्कल वॉल्य द्युत अकिस अड्वरु ज़नानि दक्ह। ज़नान आयि वुकरावनु। गाबरनु मूज़ूब गयि सॅ हना न्यतुस्वथ। बीरु लगनस लॅज नु तॉरुय। पुलसु वॉल्य अख-ज़ु ति वॉत्य मोकस प्यठ। रोटुख मोटर बायक्ह वोल। ज़नान छे बेहोशी सुतिय, बॉसकल वॉलिस ह्यतिन लूख मतुन्य।

ॲथ्य असनाहस मंज़ आव अख शखसा ब्रॉहकुन। दपान छुख-'हयो बाया, योसु ज़नान छ्वक्लद गयि तस पृछ़ोवा कॉसि हाल? तला तस ति वुछितव क्याह बन्योव। तीतिस कालस मंज़ ऑस सॅ होशि आमुच। वननवोल ओस लूकन वनान-हता बायो, तला अमिस दीतव कांछ़ा द्वदु प्यालु अख अनिथ। द्यव हा यि संदारि।' हूल्य हालयस मंज़ कुस दियि हे अथ कथि कन। तिम ऑस्य दपोदपी तु क्रक्नादस सुतिय मस्त। ऑखर आव अख पुलसुवोल अमिस निश। तस बिचारि ओस हस्बि हाल गोमुत मगर होश ओसनस ह्योतमुत फेरून। सॅ छे ज़न तु मंदुछ मंदुछिय पुलसुवालिस वनान। "हतु सॉ हे, बपासि ख्वदा बूज़ितव होम्य सुंद ति।" इशारु ओस द्वदुप्यालु दिनुक तजवीज़ करनवालिस कुन।'

युथुय यि लूकव बूज़ तिमव त्रोव ठाह-ठाह करिथ असुन। -ह.

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लीला

–महात्मा प्राणनाथ भट 'गरीब'

कर्मन तय अकर्मन गंड़ कोंरुनय क्वकर्मन
छिय छ़ेटेमुत्य तन मन, पोश बॅल्य लागान छुख।

१. जंग वोथ यॅलि धर्मन, सब्ज़ार गव दॅदुवन
भरु गॅय कम हीवन, पोश बॅल्य लागान छुख।

२. न्यठ ओगुज माल सुमरण, मायायि ओल यॅरन
छॅक्रिथ च़ु तरफातन, पोश बॅल्य लागान छुख।

३. यिथय छा कार अंदन, छ़ोरूय छुख पोन्य मंदन
छ़ॅरिसुय प्यठ च़ु रिज़न पोश बॅल्य लागान छुख।

४. पाँच़न-शन तु सतन, खुर आय कर्मु वतन
रंगुनाव वारु बदन पोश बॅल्य लागान छुख।

५. पॅटिस छा पोट बनन, सॅकि छा ओट बनन
रज़ि रोस क्याज़ि लमन पोश बॅल्य लागान छुख।

६. रंगुरेज़ बानु रंगन, अक्रस प्यव खास अंगन
नंगु रूद तोति मंगन, पोश बॅल्य लागान छुख।

७. हुय वॅछ़ अर्धरातन, थरु थरु च़ायि सादन
सोथ्य छ़ेन्य लोलु वादन, पोश बॅल्य लागान छुख।

८. यस द्वख-स्वख व्यपन, तस छि दॅरियाव श्रपण
सुय छु तॅच़ तॉव तपन, पोश बॅल्य लागान छुख।

९. ॲन्दुरी कल छि गनन, अदु छुस सनु लगन
बन्धनन पन छ्यनन, पोश बॅल्य लागान छुख।

१०. कुनि पॉठ्य छ़ेनु म्वटन, वुज़ुमलु मंज़ त्रटन,
हॉव्य हॉव्य बुथ छे खटन, पोश बॅल्य लागान छुख।

११. ॲतुरा अथन मलन, ज़ाल्यव किन्य छि च़लन
पवनस आसि रलन, पोश बॅल्य लागान छुख।

१२. कॅन्य शेछ गॅयि कनन तति जानानु समन
बनि दीदार कमन, पोश बॅल्य लागान छुख।

१३. वाव छुनु कॉसि वुछन रॉयलन ताम दुनन
बरु गॅयि दर्दु चमन, पोश बॅल्य लागान छुख।

१४. अवलय युस छु नमन, तस मा लोंचि लमन
तस छि थफ ज्ञानु थमन, पोश बल्य लागान छुख।

१५. **गरीब** मा फ्यूर वनन, बेबि मंज़ नारु मनन
तॅथ्य मंज़ पान तपन, पोश बॅल्य लागान छुख।।

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भजन

–श्री स्वामी पुष्करनाथ कौल 'पोशि मॉत'

(स्व. श्री मोतीलाल तिक्कू)

यि भजन छु श्री स्वामी 'पोशि मॅत्य' सुंदि तरफ़ श्री मोती लाल तिक्कूहस श्रद्धा पोशव कनि अर्पण करनु आमुत। श्री तिक्कू गयि हालुय स्वर्गु धामस। तिवचू सॉब ऑस्य श्री स्वामी पुष्कर नाथ आश्रमुक्य अरव बॉनीकार (founder) मेम्बर। –ह.

ही तु मसवल इंतिज़ारस, जटाधारस वॅनितवे।
सालु यियिना पान आलवस, जटाधारस वॅनितवे।।
बरु कोरनस गुल फ्वलुनय दादि बोम्बरुनि यँबुर्ज़्वल,
संगदिल कूत संगि पारस, जटाधारस वॅनितवे।।
क्या खुबर छम क्याज़ि रूठुम शाम कोरनम मदिन्यन,
कोह बालव नाद लायान, जटाधारस वॅनितवे।।
दियि दर्शुन बलु बेमार सु आदनुक यार मदनवार,
नाद लायान यार यारस जटाधारस वॅनितवे।।
जटाधारस छि जटि गंगा हटि वासुक म्वख्तुहार,
शिव शिवय नाद लायस जटाधारस वॅनितवे।।
छ़ालु मारान प्यॅठ्य बालन शीत स्वंदर दीप्तिमान,
तारु तारान बेचारस, जटाधारस वॅनितवे।।
नाद लायान आशुतोषस सास भास्कर दीप्तिमान,
गंगु बलु किस शेहजारस जटाधारस वॅनितवे।।
ज़ून खेलान सुत्य तारकन मंज़ मारकन शूबिदार,
लोल वनुवान बे आरस जटाधारस वॅनितवे।।
बोश कूत तस शाह सवारस पुर्य त्रावान तेज़ रफ्तार,
दमु दमु तस दमु धारस जटाधारस वनितवे।।
'पोशि मोत' छुस इंतिज़ारस हेथ मादल तु पंपोश,
पूज़ि लागि तस शिवु नाथस जटाधारस वॅनितवे।।

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नज़्म

पोशि खोतु ऑविज

(ॲकिस गर ग्राक्नि हन्ज़ि ज़ेवि)

-श्रीमती मोहिनी कौल

पोशि खोतु ऑविज, कनि खोतु दॅर छस,
हॅर छस दानुच शोलु मारान।
ख्यनु-ख्यनु वख्तु कि ब्रिंजिच़ गॅर छस,
हॅर छस दानुच शोलु मारान।
बागय मंज़ुची बादाम थॅर छस,
ऑविज तु ज़ॉविज छ़टु मारान
च़ोपार्य प्रेड़वॅन्य पोशि ॲतुर छस,
हॅर छस दानुच शोलु मारान।
माजे कूरा शिहुल आगुर छस,
सीरन सरपोश शेहजार दिवान।
स्वखु-दोखु विज़ि तस दॅछिनी नॅर छस,
मोर छुम लॅजि प्यठ तु फोर कतितान्य।
दंदव मंज़ुची फ्रुच़ दंदु बॅर छस,
हॅर छस दानुच शोलु मारान।
माँज़े रॉच़ हुँन्ज़ मीठ मोधुर वॅर छस,
ॲछ़ छस स्यठाह तु छस नु दरान
वख्तस हुंगुची शेशतुर कॅर छस,
हॅर छस दानुच शोलु मारान।
गाहे शाह तय गाहे गदाह छस,
च़्यथ दी-दी छस हेसव डलान।
ऑसिथ सोरूय छेन्य तय छ़ॅर छस,
हॅर छस दानुच शोलु मारान।
पाँर्पय कॉगुची तिहिज सॅतुर छस,
करुमय वानन डेक फोलुरान।
अंदु-वंदु शूभुवुन्य सरुवॅतुर छस,
हॅर छस दानुच शोलु मारान।
वेपरान कोताह सर तु सॅदुर छस,
छ़ोपि दोपि सोरूय छस शेशान।
व्वॅन्य दम रूदुम नु गॉमुच़ फॅर छस,
हॅर छस दानुच शोलु मारान।
हाँगिनि अन्दुरय द्रामुच़ लॅदुर छस,
ज़ातेस्मर छिम ल्वलि ललुवान।
दयि भक्ति हॅन्ज़ ज़पु मन्थुर छस,
हॅर छस दानुच शोल मारान।
ख्यनु-ख्यनु वख्तु कि ब्रिंज़िच गॅर छस,
हॅर छस दानुच शोलु मारान।

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नज़्म

पॅतिम व्यनथ

–श्री हृदयनाथ कौल 'रिंद'

वख़्ति स्वखुजुवुकिस स्वर्गुदारस मंज़ – तथ मार्य मंदिस हुस्नि बिसियारस मंज़।
नाग, आरु, जोयि, क्वलु, आबशारस मंज़ – खाहृ नीर्य मर्गु वनु कोहृसारस मंज़।।

फ्रस, वीरि, यारि, बोनि शेहजारस मंज़ – सँदिजि हियि डूरिस तु क्वंगु डारस मंज़।
ख्यलु पम्पोश डलु आंचारस मंज़ – जोरु नु यिमन ओस सम्सारस मंज़।।

थानु पीठन मुलन क़सबु गामन मंज़ – बलन यारन पुरन मॅहलु कॅदुलन मंज़।
पॅद्य वतन सड़कन कोचि दोर्यन मंज़ – छेयि पॅहृर्यन लर्यन कोठ हृजुरन मंज़।।

पथ कालि यूगियव येति तफ ज़फ कॅर्य – येति व्यदवानव पुराण तय वीद स्वर्य।
अॅती बोद तु अॅती तृक़ शासतुर पॅर्य – येति शिल्पुकारव विहार मंदर गॅर्य।।

पॅदि पॅदि शवालु दीवीबल व्यथ – रेज़स रेज़स मंज़ ओस सथच्यथ।
पूज़ नागन जोयन बालन ऑस न्यथ – क्योम क्रुल तामथ दयि सुंद रुफ ह्यथ।।

राज़ु ऑस्य स्ववखुतुक्य अवंतिवर्मन – अशोक जलोक हुशुक जुशुकस हिव्य।
इतिहासकार ऑस्य कल्हन बिल्हन – ज़ॉन्यराज़ु श्रीवुरस प्राजिबठस हिव्य।।

तॅथ्य वारि गरि गरि चूर थपल फ़ॅर्य – नागव ह्यंद्यव गोड़ संहारि नर कॅर्य।
मिहिर कुल्य वरनुशंकरु जयुपीडन – सॉरुय कॅशीर कॅर अंदु वंदु रतु सॅर्य।।

तवु पतु पठान मोगुल तय अफ़गान – गॅय वाहृरॉविथ च्वपॉर्य क़सॉयवान।
जुल्कदर खानन नार द्युत शहरस – सास ह्यथ कोरुनस शीनन फुन्यफ़ान।।

रिंचन ग्वड़ गव पानु मुसलमान – बट्ट परुनॉविन जबरन कुरआन।
पतु मतु प्रिछ़ितव युस कांछ़ा आव – म्यानि बापथ आव सुय आफ़ति जान।।

येति बो गरि गरि प्रतिहथ कोरुहस – योनि कड़नोवहस छ़ोग कासुनोवहस।
अकि अकि द्वयि द्वयि बोहृर्यन लोदुहस – कॅन्य हलि गँड़हम डलु फाटुनोवहस।
कटन हृंद्य पॉठ्यन येति कतुरोवहस – ज़ेरि तबर बो कॅल्यमु परुनोवहस।।

दोपुहम रल गल तॅगिये नतु चल – कुनि नतु कुनि हितु रोटुहस काचि तल।
मल मलुरि फुटुरिथ सर्य गोम कलुनल – जबरु सितमु सुत्य फुट म्योन मनुबल।।

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खॅतिम अटस तय तुलहस बु फ़ोति - जॅज़ियि ह्यथ ति बेगॉर्य ह्येचुहम तोति।
दस्तारु तुलहम ख्वरबानु कोडुहम - रादु तय नॅर्य ज़्यूठ फ़्यरन नॉल्य छुनुहम।
वुछ़ मा करु छ़निहम फ़रि कांगुर - आलुचि़ सुत्यन वस ऑड़ुरुहम।।

शिल रॅछ़रून यॅलि मुश्किल बास्योम - नस नुहविथ मसवलि मस कास्योम।
वनु क्याह कूत ज़ोरूम क्याह गुदुर्योम - कहय मोच़्योस तु कहन काह वतु गोम।।

निशानु नेबस सुत्यन गोलुख - प्रथ अख मंदर कनि कनि वोलुख।
तिमव कन्यव सुत्य ख़ानुक़ाह खोलुख - तिलिम तिलिम पोथि शास्तुर ज़ोलुख।।

ओरंगज़ेबन कोड अख फ़रमान - दोपुन गलख नय गछ़ख मुसलमान।
जय बॅविनय गोविंदसिंगु! कलु दिथ - लादन थॅवुथम रॅछ़रॉव्यथम प्राण।।

ति कॅरिथ ति ज़फरखान तु अलीमरदान - म्यानि बापथ ऑस्य बॅडय दुश्मनि जान।
युस आव तॅम्य कॅर्य म्यॆ प्यठ सितम नॅव्य - कूत कुडुर गोम रॅछ़रून ईमान।।

च़नि रुख करिथ यॅलि बीरबल दर द्राव - रंजीत सिंग अदु लोहूरु प्यठु आव।।
पांच़न पुयन हुंद राज अदु म्वकल्याव - अमापोज़ वख म्यानि स्वखुतुक कति आव।।

हुकुमरानव यि कोर तथ ओसु केंह परु! - क़्वदुरतन ति फ़ीरिथ डुव द्युत गरु गरु।
नार मार वबा युप बुनिल्य तय कॅह्यकास - डुबुडासन थोवुम वाँसन मरु मरु।।

शॅयि लटि च़लिथ ति रूज़ुम पोतकल - स्येज़ कॅरुहम कथ ज़ि फीरिथ आस जल।
ह्यन हय रोज़िहॅम म्यॆ मा गछ़हन छ़ल - तिमव थोव प्रेथ विज़ि केंह काल पजि तल।
यामथ बास्योख बु फ़ब्योस फ़ॉफ़ल्योस - कांह हीथा ह्यथ तुलुख दलवांज़ल।।

हर ऑस कति ताम तति सपदान अरु - उतनि बलायि तुत लगान बटु गरु गरु।
नार मार लूठ कनि नासज़ा तु क्रक्नाद - मुरच़न छ़ेचर तय मुरीदन मरु मरु।।

मंदुरस लबि खॉरुख मस्जिदि लब - तुलुख आय यिथ न्याय तु कोरूख जायि यब।
अदालतन अर्ज़ी तु हॉकिमन फ़ॅरियाद - इन्साफ़ कॅम्य कोर, असि मा ओस 'बब'।।

अंग्रेज़ योरु द्राय होरु च़ाय तोत क़बॉल्य - अख न्यूख लूटु माल बॅयि त्रेयुम हिसु डॉल्य।
नवि कश्मीरुक्य नारन म्यॆ ब्रख वॉल्य - तॉलीमु रोज़गारु जॉगीरु गोस खॉल्य।।

नफ़्च़ दादि छॅक्रनु यिथ गोस परेशान - कति बु तु बब मॉज्य पॅत्य किन्य क्रेशान।
सथ ऑस पानुवुन्य ज़ि वुहर्य दुवुहर्य - तरिथ गरु रोज़ि असि दर्शुन सपुदान।।

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अमापोज़ क़्वदुरतस यिति कति ख्वश आव - नमुतस मंज़ पोक दॅहशतुक विजि वाव।
प्रानि आयि लोगुख नवि सरु क्रकुनाद - इस्लाम ज़िंदाबाद, हिन्दुस्तान मुरदाबाद।
बटन हुंद ब्योल, ख्वदायन हा गोल - युस नु परि कॅलिमु, कडव तस हिर्यवोल।
कशीरि मंज़ राज़ुत करन मुसलमान - बटव वरॉय, बटॅ मुसुमातव सान।
आज़ादी का मतलब है क्या? - ला इला इल्अल्ला। निज़ामि मुस्तफा।।

अपॉर्यम्यव यपॉर्यम्यव यिकुवटु चव मस - ज़ाल वाहुरॉविख दुस्तिस सती सरस।
बेवायि बेपायि खलि पॅठुरॉविख - ज़ानिथ बटु दाल कर खॅच सीकस।।

सॅतिमि फिरी अथनफ्वख दिवान ननुवोरूय - द्रास गरि ल्वति मनुसॉविथ सोरूय।
परदेसन मंज़ बेवतुनस कम - व्येखीफ तु गम पेयि याद मतु पावतम।।

ही ईशवरु वोन्य यियिनय म्योन आर - गुल्य गँडिथ आसय बोज़तम ज़ारुपार।
बल दिथ कॅशीरि हुंज़ कल मॅशिरावतम - मतु तोर कुन ज़ांह पॅद्य तुलुनावतम।।

वुछुन पेयम येति बेयिस बुथिस कुन - ज़्यनु मरनु बापथ आवेज़ु रोज़ुन।
शाह ह्योन राह, कथि परहेज़ थावुन - ल्येकी वोथुन डयेकि टयोक नाहनावुन।।

सति फिरि यिथु पॉठ्य हति पावि वोलुहस - ब्यगोनाह रोटुहस तु ब्येकज़ा गोलुहस।
यिनु ऑठिमि लटि बेयि क्रंजलि पोन्य सपुद्यम - सँदिजि ब्योलिस वॅविथ स्वय दतुर व्वपुद्यम।।

यिनु बेयि निज़ामि शॅरियतु बापथ - जहाद तुलन पितुर्यन हुंद हसद ह्यथ।
खॅटिथ ब्यबन मंज़ थाविथ बोंदूख - दॅहशथगर यिन यमराज़ु सूरथ।।

हिट लिस्ट बनॉविथ नोटस लागनम - थेपि थेपि छांड़नम बर तलु ज़ागनम।
मुख़बिर आसुनुच तोहमथ लागनम - खॅतिस मंज़ टिस टिस सथ गोलि दागनम।।

अड़मोर पान यियम लिथुनावुनु - रथ तय माज़ वतन वोथुरावुनु।
अलोंद चुवॅतिस प्यठ यिनु त्रावुनु - शुर्यन अथि चॅर यियम वायिनावुनु।।

लितरि सुत्य ज़िंदय पान कतुरावनम - अॅछ्य कूरिथ तछि तछि करनावनम।
छ्यपि चूरि चलुनुच तोछ यॉद थावनम - माइग्रंट मोहर बेयि डयेकि त्रावुनावनम।।

रवु तवु बॉट्य ह्यथ दवु दव रोज़्यम - डेरु वावस सुत्य सेरु वाव आस्यम।
हटुर्यव फीरिथ सरुसान लार्यम - तीलु सडख तलुपॅत्य व्यगुलाव्यम।।

तचि वॉलिंजि तलवास वोथ्यम बेयि - मचि न्येंदरि खोचुवुन्य खाब यिनम बेयि।
रचि रचि मचर गिलन गन्यम बेयि - हॅच्य मूरुन्य मछि माज़ म्ये ख्योन पेयि।।

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मतु थवुतम ज़नुमांतर च़लवुन - प्रॉन्य छ्वख हॊखुनय नॊव द्वख ललवुन।
ज़लवुन ज़लवुन तलवुन तलवुन - प्रोन न्याय अंदुनय नॊव न्याय दलवुन।।

तमि ख्वतु जान छुम मोथ दिम यपॉरी - नख द्यवु दियम पलुज़्यम कांह ऑरी।
च़्यतुवॊतुरिस निशि नजाथ दिज़्यम दयि - ततु यिनु रोज़नम दॊहय यिमय बयि।
वंदु रॉच़न मंज़ यिनु गुमु वसुनम - ग्रिश्मु च़ंज्यन मंज़ तुरि कँड्य खसुनम,
बरनि ठस बूज़िथ लग्यम बॆयि अरुसरु - शुर्य बॉच़ बब मॉज्य कमि आयि लसुनम?
आवागमनु निशि म्वकलॉव्यज़्यम हरु - पुणर्ज़नुम य्वद दिहम परमीश्वरु,
युथ नु दिहम तथ नरकदारस मंज़ - वख्ति स्वखुजुवुकिस स्वर्गुदारस मंज़।
यॆति वति वति अज़ु सोसन खॆतिमुत्य - यॆति ॲस्तुर्कव व्यथि सॊथ्य गँडिमित्य।
धर्मंदुकिस कज़ुल्य अंदुकारस मंज़ - क्वराजस ब्यॆबूजस गटुकारस मंज़।
युथ नु सोज़ुहम तथ नर्कदारस मंज़ - युथ नु सोज़ुहम तथ नर्कदारस मंज़।।

शिवनाथ तारूम अपोर

–श्री प्यारे हताश

दरु छुस लोगमुत तरु किथु तारस।
शिवनाथ तारूम अपोर।।
ह्यनु आमुत छुस यथ अंधुकारस
शिवनाथ तारूम अपोर।।

ल्वकुचार वॊलनम मोह-मायाये
बुजरन दित्यनम कम-कम भ्रम।
मोशरूम सोरूय दॆज़ु मा नारस
शिवनाथ तारूम अपोर।।

ओश च़ाल्यन, वठ पानस गोमुत
फोर्यम क्याह यॆलि वातय तोर।।
अवु किन्य आमुत छुस ज़ारुपारस
शिवनाथ तारूम अपोर।।

हरु-हरु त्रोवुम गरु-गरु कॆरय् कॆरय्
थरु थरु पानस छम लॆजमुच़।।

करु क्याह वातु यॆलि तथ दरबारस
शिवनाथ तारूम अपोर।।

पापव पनुन्यव पानु बोड़रोवुस
खॊट्य करमव बॆयि वुनु वॉजिम।।
तल आमुत छुस अथ गोबिस बारस
शिवनाथ तारूम अपोर।।

दॊह गोम लूसिथ गटु छम ॲछन बुथि
छ़ॆवॆनिस च़ॉंगिस बरु क्याह तील
अनिगटि पकु कूत तथ संसारस
शिवनाथ तारूम अपोर।।

वति छुस रोवमुत कति छ़ारन व्वन्य
हारून ओश प्योम दॊह नीरिथ
लॉरिथ 'हताश' रूदुस गरु बारस
शिवनाथ तारूम अपोर।।

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नज़्म

ललि सुत्य संवाद

मूल-राजस्थॉन्य-डा. चंद्र प्रकाश देवल

-कॉशुर तर्जमु-श्री रवींद्र 'रवि'

ॲछन नु दीदमान
समावारुक्य वुहवुन्य नारु त्यंगल
छि यथ वादी ग्रख अनान
अमिक्य आकार शीनु निर्मान
लल द्यॅद्य, क्वसु वनन गॉमुच़ यथ
ललु मॉज! यिखना असुवुनि म्वखु
यॉर, दिख दिलासु असि ज़ि
व्वन्य लगि नु अथ व्यॅगलुनस जादु काल
यि व्यॅगलुनु पतु क्वलु-आरु पकान
सॉदुरस स्यदिथ बनि यिथु कॅन्य नूनुवोन्य
हतो, यमि संसारु क्यव मनुशव
त्वहि छे ना पताह ज़ि च़ूंट्यसुय छु व्वजुल रंग सजान
नारु अलावुक व्वजुल रंग छा जान?
यॅड हंदिस दज़ुवुनिस नारस वनव नु व्वजुल
यि रेशवॉर ऑस मे माय तु मोहबतकि रंगु कॅडमुच़
मगर यय त्वहि यीतिसुय कालस छॅच़ुरॉवुवोन
रंगरिस क्याह वनव
तस छु पानस ति मशरब लार्योमुत
रीठ लागनु मंज़ु नेरि क्याह
व्वंदि यॉत ताम नु मल गलि
यि रंग कति नेरि
ललद्यदी! बोज़ि
अगर हय च़ु आयख ति
यिथुनय व्वड़ुनॅनी यिख
यि हॅय छि बुथ्यफिर गॅमुच़
खबर हय, यिनु च़ेति कांह गज़ंद वाती!

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सफरनामु

बु तोरूस कॅशीरि

(पुंचुहिम कुस्त)

-श्री पृथ्वी नाथ भट्ट

महाकवि बिल्हण सुद आत्मा आसि पननि ज़्यनु जायि ज़्यवनस (जयवन) दॅदवन वुछिथ चालि चालि ओश त्रावान तु व्वश त्रावान यॅलि नु तति अज़ बटन हूँज़ ब्वयिय छे। तसुंद काल ओस ह्यंद्य काल तु आबॉदी ति ह्यँदी यॉत। अज़ खासकॅरिथ 1990 ई. पतु कॅशीरि, मुसलमान इन्तिहा पसंदव तु दहशतगरदव बटु क्लाशनिकोफ सुत्य अति चॅलरॉव्य, छे व्वन्य व्याखुय ज़ात-बुनियाद बारसस, सु दियि ना बुथि बुथि। तसहै वॉलिजि खंजि आसन गछ़ान।

ज़्यवनु पतु ओस करून असि ख्वन मुहुक सॉल, मे डॅज वथ, बु गोस ग्वड़ ख्वनमुह तु आस वापस ज़्यवन। यिमव पतु छु यिवान वुयन।

वुयन ति छु बालु दामनस तल अख गाम यॅति जादु ख्वशुक ज़मीन छे ऑबी कम। तवय छि अति दॅछिन खोवुर्य बादाम, चूँठ्य, डून्य कुल्य बेतरि बाग ह्रुंठ्य गछ़ान। कंडी अलाकय वनोस, गलथ गछ़ि नु क्येंह। अति छे डारन अन्दर मकॉय तु क्वंग व्वपदान। लूख छि बजाह। बटु छि ऑठ नव गरु तु बाकय मुसलमान। 1990 ई. कि काण्ड़ पतु ति छि अति त्रे-चोर गरु वुनि ति अयाल ह्यथ रोज़ान। अति छु सरकॉर्य सीमठ कारखानु, कॅशीरि हुंद ग्वडन्युक अमि कुसमुक कारखानु, व्वन्य छि खिवु ति प्रायवेद सीमठ फॉक्ट्री बनेमुच़। सीमठ फॉक्ट्री किन्य छु वुयनुक आबहवा ओलूदु सपुदमुत।

वुयनु छु अख गन्धख नाग बालु दामनस तल नेरान यॅति खॉरिश, ॲड्यजि दॉद्य वॉल्य बेतरि श्रान छि करान। अथ नागस प्यठ छे अख मशीद।

वुयनुक प्रोन नाव छु ओवान ओसमुत। अम्युक ज़िकिर छु श्रोवरन पननि जैनराजतरंगिणी मंज़ तरंग चोर शोलूख 132 हस मंज़ यिथुँ पॉठ्य कोरमुतः-

जोनराजानकाद्यास्तच्छ्रुत्वा तीर्णा भदोद्भटाः।
ओवाणादिषु तदोषादुत्पिञ्जं चक्रुरंजसा।। 132

मानिः- यि बूज़िथ तॅर्य भोदभट जोन राजानक बेतरि (व्यथि) तु खशमुहत्यव कोरूख ओवान (वुयन) बेतरि जायन प्यठ हमलु।

अमिविज़िय छु ज़ैनुलाब्दीन पादशाह सुँज़ि चूर्यमि पीरि हुँदिस पादशाह महमद शुहुन समय ओसमुत। सय्यदव ओस राज़स प्यठ हमलु कोरमुत, तिम ऑस्य पांद्राँठन तु पाँतु छोक़ राज़दानि शहरस प्यठ हमलुच तयॉरी करान। राज़न सूज़ वज़ीर राजानक जोनराज फोज ह्यथ तिमन दबावनु खॉतरु। राजानक जोनराज ओस वुयनुक रोज़न वोल। राजानक जोन राज छु इतिहासकार जोनराजस निश बॅदून। यॅतिहासकार जोनराज ओस बडशाह सुँदि वखतु हालय हयाथ।

युथुय सयदव राज़ु सुंद फोज वुछ यिवान तिमव ह्युत वुयनस नार तुँ ज़ोलुख सोरूय गाम यथ मंज़ राजानक जोनराजुन गरु ति ज़ोलुख।

अतिकि गन्दख नागुक छु फ्रांसुक्य सॅयाह वयन पननिस सफरनामस मंज़ तज़किरु कोरमुत।

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वुयनुक ज़िकिर छु कलहणन ति राजु कलश सुँदिस दौरस अन्दर कोरमुत। अति छु अख लोषटक ब्रह्मुण रोज़ान ओसमुत युस स्यठाह गरीब ओस। सु ओस ज्योतषी फल वॅनिथ गुज़ारु करान मगर ओस शैतान स्वभावुक। ज्योतशी ऑसुन ह्यॅछमुच़ ॲकिस खेत्रपालस निश युस वुयन गामुक रोछ ओस। दपान त्यलि ऑस्य आसन गामन, परगनन गरु दिवतहन हुँदी पॉठ्य रॉछदर यिमन खेत्रपाल वनान ऑस्य। यिम ऑस्य बोहरूपी आसन, जोद-मॉथुर ज़ानान तु तसरूफ प्राह ति कॉसि कॉसि करान। तवय मा आसहानख तसरूफदार ति वनान। दपान ॲमी ह्यॅछनोव लोमषटक जोतषी। लोमषटक ओस लूकन म्वछि मंज़ केंह थवनु खॉतरु वनान। सु ओस म्वठ वटान तु लोमषृक ओसुख वनान अथ मंज़ क्याह छु युस पोज़ ओस नेरान। तवय प्योस मुष्टिलोमषटक नाव। मुष्टि गॅय म्वठ। सु बन्यव कलश राजुन टोठ तु ओस तस लूटान।

वुयनु पतु खसव ॲस्य ह्यॉर खिव यॅति ज़ाला भगवती हुंद मशहूर तीरथ छु।

खिव्युक प्रोन नाव छु खिडवी ओसमुत। खिव छु सिरीनगरु प्यठ 20 किलोमीटर दूर। यि छु ज़बरवन बालस पूर्य किञ। गामस छु पछमु तरफ़ वुयन, दख्यनु तरफ़ बालु होम, तु पूर्य किञ वॅस्तुर वन तु लोदुव। ज़ालुम्वखि हुंद मन्दर छु ज़बरवन बालु लबरस प्यठ 200 फुट थोद।

खिव गाम छु स्यठाह प्रोना अति ऑस्य वुह पुंच़ह बटु गरु ति रोज़ान। मुसलमान आबॉदी छॅ स्यठाह। अती ओस मशहूर सूफी शॉयिर वहब खार ति रोज़ान। गामस मंज़ छु अख बोड नाग यथ अँद्य अँद्य बोनि छॅ। अथ मंज़बाग छु अख मन्दर ति। अथ नागस छि पव्यथुर मानान।

1986 ई. मंज़ कोर मुसलमानव ज़बरदॅस्ती नागस तु बोनि बागस कब्ज़ु। बटव कोर मुसलमानन खलाफ मुकदिमु, त्यूत कॅरिथ ति त्रोव नु तिमव कब्ज़ु। यॅलि व्वन्य बटु नियख यसलु खलिथ, तिमन च़ोल खोख, व्वन्य छि अथ सॉर्यसुय राजा-ताजा करान। मशीद ति मा आस्यख नीमुच लॅदिथ यॅमिसुत्य यि सॉबिथ सपुद ज़ि यि ओस प्रानि वखतु प्यठय तिमन जॉगीर तु पटवार कागज़न मंज़ आसि खोतमुत अहलि इसलाम, तु अहलि हनूद (बटु) आसि मुलय मिटावनु आमुत। ॲथ्य वोनुख प्रलय युस बटन 1990 ई. मंज़ आव।

ज़ालाबगवती य्वसु ज़बरवन बालुटेंगस प्यठ छे तु बटव वरॉय, आसि बटु सुंद बुथ वुछनस क्रेशान। तति छॅ ब्वन्य सी.आर.पी. एफ पिक्यट य्वसु, मन्दरस रॉछ तु पूज़ा करान छॅ। 1990 ई. हुँद्यव हालातव पतु ओस नु ओर कांह बटु गॅछ्ति ह्यकान। पतु यॅलि हालात कमकालु सुदरेयि, दरबारमूहस सुत्य वाबस्तु बटु मुलॉज़िमव लोग ओर हारु ज़ून पछ च़्वदुश गछुन। मन्दरस आयि मरमत करनु तु सी.आर.पी.एफस ति हुर्यव होसलु। तनु छि वोन्य प्रथ वर्यि यात्री जमि प्यठु ति ओर गछ़ान। अति छि हवन करान अथ हस्बि ज़ोरूरथ मरमथ ति करान।

मन्दर ताम वातनस छु 360 हेरु पाव्यन खसुन। कल्हण छु लेखान ज़ि स्वयम्बू शेलि छि च़ॅकरुव्य आकार। दपान अथ तु हारि पर्बतचि शिलायि छि श्री चक्र खॅनिथ यिम स्यठाह पव्यथुर छि। यि छु शैवतमतुक तंत्रवाद। तंत्रस अन्दर छि चक्र अख अहम हिसु। यिमन हुंद हुंज़ पूज़ तु इस्तिमाल छु जान तु फॉयदुमंद ति।

अथ क्याज़ि छि ज़ाला भगवती वनान। दपान अथ टेंगस ऑस जूत्य नेरान य्वसु वुह फुट तु जादय थॅज ऑस आसान। पतु गॅयि यि वारु वारु कम तु ऑखरस प्यठ गॅयि

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औरंगज़ेब निस दोरि हुकूमतस मंज़ लगबग 1692 ई. मंज़ मुकमल पॉठ्य बन्द। यमि कनि तॅल्य यि जूत्य ऑस नेरान तॅथ्य छि ज़ाला बगवती वनान। अथ छु क्रेंहन्यार। अथ शिलायि छि स्वयंभू याने पानय बूद गॉमुच़ वनान। अॅथ्य प्यठ छु श्री चक्र यन्थुर खॅनिथ युस व्वन्य गट्योमुत छु। अथ छि स्यंदुर मथान तु पूज़ा करान। अथ शिलायि प्यठ छु मन्दर। मन्दरस अन्दर छुनु कांह लिंग। मन्दरस अन्दर ति छे अख कूठ्र यथ अन्दर यि शे फुठ ज़ीठ शिला (कॅन्य) छे।

मे वोन त्वहि ज़ि वॅर्यस मंज़ छि अति हारु ज़ूनु पॅछ च़्वदुश दिवय लगान। तमाम वादी प्यठ ऑस्य ओर बट्ट यिवान। पूज़ा करान, तॅहर तु च़र्वन खारान। पतु योहर्य नवीद बॉगरान तु ख्यवान। शारिका भगवती ति छि तहर च़र्वन ख़ारान। द्वशवृन्य जायन छि शिशनॉर्यु गाँटन, ब्रगन टाक्यन मंज़ थॅविथ ख्यावान।

ब्वनु नागस आसु प्रानि वखतु स्यठाह मूरती, शिवलिंग बेतरि। दपान अति ऑस 600 वॅरी प्रॉन्य अख मूरती। लॅख्मी नारायण ति ओस अॅकिस बट्ट गरस आंगनस मंज़। रॉग्यन्यायि हंज़ मूरती ति ऑस अति ज़ालाभगवती मन्दरुकिस दामनस तल मॉदानस मंज़ योवसु 900 वॅरी प्रॉन्य ऑस।

दपान ज़्वालामुखी हुंद मंदर छु राजा द्रोपदन 671 कलि योग सनस मंज़ तॉमीर कोरमुत।

व्वन्य छु यि सोरूय सानि खॉतरु अख हॉजबावुन। अॅस्य ऑस्य गाहे ब्यगाहे ओर दिवयि गछ़ान। सान्यव शुर्यव ति वुछोव कॅशीरि हुँद्यन तीर्थन हुंद बुथ तु ऑस्य ओर गछ़ान। यॅनु 1990 ई. प्यठ कॅशीरि प्यठ च़ॅलिथ आयि, तनु गयि खालुय ज़ालाजी हुंद दर्शुन करनि बट्ट। शुर्यन छनु फुरसथ। तिहंद्यन शुर्यन छनु पतहय ज़ि माज़ि कॅशीरि मंज़ ऑस्या अॅस्य पज़ी रोज़ान। तिमन किच़ छे यि अख लूक़ कथ (Folk Tale)। रसु रसु यॅलि प्रॉन्य पुय म्वकलि, नवि पुयि आसि नु कॅशीरि हुंद तसवुरूय न यि पय ज़ि अॅस्य छि कॉशिर तु न यि ज़ि सॉन्यन जिठ्यन ओस कॅशीरि बूदुबाश। तिमन कति आसि पय तिहंद्य ज़िठ्य कमन जायन ऑस्य रोज़ान।

म्यॉन्य छे परन वाल्यन गुज़ॉरिश तिम थवन कम से कम कॅशीरि मंज़ पननि ज़्यनु जायि हुंद नाव, तु ज़िठ्यन हुंद्य नाव ति लीखित ताकि सनद रहे। यि छु स्यठाह अहम। बॅयि गछ़ि पनुन गुथुर ति लीखित थावुन। जान गयोव मातामालुक, होहवरॅन हुंद ति बॅयि तिहंज़ कुलावली। अमि सुत्य रोज़ि तिमन यि ज़ान ज़ि सानि कुल्युक मूल कति ओस तु अथ कमन सुत्य ओस वाठ।

खिवि पतु गछव अॅस्य लोदुव गाम ति युस अति प्यठ ज़ु मील दूर छु। अति ति ऑस्य बट्ट रोज़ान। अति ऑस जोवन सॉबुन्य दून्य योसु च़ोवुह गन्ट्ट ऑस दज़ान रोजान। जीवन सॉब ओस <u>बॉरव</u> युस (भैरव) ओर मुरनु प्यठ आमुत ओस। यिम ऑस्य दह बारुन्य यिम राज़ु सॉबुन्य न्यचिव ऑस्य। राज़ु सॉब ओस पानु कॅशीरि हुंद्यव ऑठव बॉरवव मंज़ अख। जीवन सॉब गव लोदुव। तती कोरून बूदबाश। अति ओस मन्दर ति बॅयि ओस जीवन सॉबनि नॉव्य जॉगीर ति। व्वन्य कुस आसि दून्य ज़ालान। अतिक्य बट्ट आयि च़ॅलिथ। दपान अख ज़ु गरु छि वुनि ति अति बसान। तिम कति आसन जीवन सॉबुन गछ़ान पतु दून्य ज़ालान। दॅपिव कॅशीरि मंज़ बटन हुँज़ तहज़ीब तु तमदुन, तीर्थ, मन्दर, नाग बेतरि बनेयि तवारीखुक अख हिसु।

(ब्रोंह कुन जॉरी)

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तु इनसान मूद!

–श्री रसूल पाँपुर्य

त्यलि गयायि मस्जिद मंदर वुजारु
तु इनसान म्वयोव
अज़ छि मंदर तु मस्जिदु आबाद
तु इनसान मूद
त्यलि गयायि जंगलन हँद्य जंगल वुजारु
तु इनसान आबाद
व्वन्य छि आदॅम्य वनन हँद्य वन आबाद
तु इनसान मूद
न वथुय, न कथुय, न ज़ूनुय, न आफताबुय
पनुन हमसफर
फकत रॉच़ हुंद आँथु रूस्तुय सियाह समंदर
सियाह बालन शांद थॉविथ
छ़ायि करान सूसरि गूसरि ज़ि गाश ना गोछ़ नु युन
रातु म्वगल
सियाह कुल्य छ़ायि लंजन प्यठ बिहिथ करान मूदो हो,
तु इनसान शायद पानु मोर करनु बापथ
सियाह खंजर गिलुवां।
नाद लायान ज़ि बायो।
वॅलिव वथ छे यॅहय नजातुच
वथ छे यॅहय कायनाथ फतह करनुच
वथ छे यॅहय कुनिय स्यॅज़ तु पॅज़
यथ प्यठ असि अॅछ मॅछ टुविथ पकुन शूबि
प्रथ अंदु अँद्रु–न्यबरु योहय शोरोशर
दिलस सनुवुन सदा नु कुनी
फकत ज़रु–ज़रातस न्यँगुलाविथ गोब तु गॅन्य आवाज़ कनन गछ़न
ज़ि इनसान मूद।

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ज़ु गज़ल

1

-श्री रंजूर तिलुगॉमी

यॊदवय च़ु कथन मानि छुख ज़ानान दोस्तो।
इफशा मु कर तु लाग च़ु नादान दोस्तो।।
शमुहय छ़ॊकेयि कृत्य कदावार कुल हिलेयि,
प्रथ तरफ़ वुडान वाव छु तूफ़ान दोस्तो।।
युस आव, आव तस नु करान आव भगत कांह,
युस द्राव, द्राव तस नु कांह पुरसान दोस्तो।।
प्रथ सातु बरान चाव रटान कॉर थवान थॅज़,
कुनि सातु गछ़ान लूख पशेमान दोस्तो।।
बस्कीन दर छि पीर्य सजावान मकबरन,
दॅद्य गाम तु सपदेयि शहर फान दोस्तो।।
कम यज़तु वॉल्य लूख छि ब्रांदस डुवान लछ़,
फर्शस प्यॅठ़न फराश छि दरबान दोस्तो।।
पथराव कॊरूथ शीशि खानस मंज़ बिहिथ लुकन,
नादानु च़ु छुख पान बचावान दोस्तो।।
रतु सॅर्य फुलय 'रंजूर' वुछान अज़ छु दिलन हॅज़,
कथ छुख च़ु छ़ारान ओरु गुलिस्तान दोस्तो।।

●

2

लुकव क्याह क्याह नु वॊन क्याह क्याह नु बूज़ुम पानु शहरस मंज़
वन्योमय ना बचावुन छा सॅहल दामानु शॅहरस मंज़।।
रॊपय, आसुन-बसुन, वसमथ, मुदा, मतलब तु ख्वद गर्ज़ी,
छि मॊहबत मेनुनुक्य कॅच़ तामुथुय पयमानु शहरस मंज़।।
लुकव थॅविमुत्य अमारन, हावसन, खाबन, खॅयालन हॅद्य,
वछस मंज़ सील कॅर्य कॅर्य सासु बॅद्य तॅहखानु शहरस मंज़।।
बु तंग कोचन, तच़न सडकन तु महलन मंज़ पॊकुस वाराह,
ग्वडन्यू आवारु सपदुस तोपतन देवानु शहरस मंज़।।

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वख्त गव क्रूठ

–श्रीमती कृष्णा तिक्कू 'सखी'

1. पनुन्यन मंज़ बिहिथ ति क्याज़ि
छुम परूद बासान
लोल बरनस मंज़ ति क्याज़ि
छु तोल-मोल बासान
कथ करनस ति क्याज़ि छे
गलिज़्यव गछ़ान
दिल रछनस ति क्याज़ि
छु दिल फुटरून बासान
बुथि पकनस तिक्याज़ि
छि कोट्य फुटिमुत्य बासान
पथ फेरनस ति क्याज़ि
छि बर बंद बासान।
वख्त छा सना यूत बदल्योमुत
ज़ि तवय छि पनुन्य ति परुद्य बासान।
परुद्य, यिम ज़न पनुन्य ऑस्य बनान

2. रफाकताह तु शफाकताह
ऑस आसान
अख-ॲक्यसुंद दोद तु द्वख
ऑस्य लोच़रावान
लोल ऑस्य बॉगरावान
गव कोत सना सु पनुन पानुन्यार?
व्वन्य छे तिमय ज़न
प्रानि कथु बासान
सखी! ज़ॉहिर हय रोव पोज़
तमी ज़न छु सोरूय अपोज़ुय बासान।।

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AUM SAI RAM

Fond Remembrance
&
Loving Memory of

Rakesh Kaul
On his Death Anniversary
2nd October 2008

You may not be with us today but remain ever alive in our hearts and mind. Your short journey blessed to us from child to boy remains extremal memory which time cannot dim.

We remember on this day, fond memories and precious moments of your association which are still fresh as ever.

You are always in our hearts.

We pray Bhagwan Shri Sathya Sai Baba that your pious soul may rest in eternal peace.

Deeply missed and remembered by:-
Raj Dulari Kaul—Mother
G.L.Kaul—Father

Relatives, friends well wishers and Sai Rakesh Memorial Trust.

Sathiya Prem Kutir,
C-5/35, Sector-15,
Rohini Delhi-110089
Phone: (011) 27872262.
Mob. 09868126346,
9868149789.

REMEMBRANCE
SHADMOS

Shri Bansi Lal Tikoo (AVSM)

dehino 'smin yathâ dehe
kaumâra? yauvana? jarâ
tathâ dehântara-prâptir
dhîras tatra na muhyati

TRANSLATION

"As the embodied soul continually passes in this body from boyhood to youth and then to old age, similarly the soul also passes into another body at death. The self-realised souls not bewildered by such a change" (Bhagavad-gita 213)

Fondly remembered by:

Sharika, Sangeeta, Kartik, Deepika, Kompal and Vannia
&
All near and dear ones

CC-0. Bhushan Lal Kaul Jammu Collection. Digitized by eGangotri

In Everlasting Memory of a Departed Noble Soul Shri H.N.Bhan (April 21, 1929 to Nov. 16, 2001)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपा:।
न चैव न भविष्याम: सर्वे वयमत: परम ।।
श्रीमद्भगवदगीता

Seven years have passed since you left us on your journey to the Supreme. You were a great Karma Yogi who spent his entire life in selfless service to others. Your patience, perservance and purity were exemplary. We miss your valuable guidance in every field of life and not a single day passes when your nobility and humility in all aspects of life is forgotten by us. The vacuum created in our life can never be filled.

May the Almighty bestow eternal bliss to your noble soul.

Deeply remembered and missed by:

Raj Dulari Bhan –Wife
Dr. C.P.Bhan –Son
R.P.Bhan –Son
Dr. Nimmi Bhan –Daughter-in-law
Suman Bhan –Daughter-in-law

Grand children:

Ina, Ipsa, Dwij, Nitish, Nirav

A-14, Nirman Vihar, Delhi-110092
Mob. 9810173532

REMEMBRANCE
THIRD DEATH ANNIVERSARY
November 4th 2008

Meena Kher
(August 15, 1950 — November 7, 2005)

It has now been three years since the cruel and sorrowful hands of destiny snatched you away from us.

It seems like yesterday when your smiling face, simplicity, caring nature, love for human and values were amongst us.

Though you are physically absent between us but your sweet memories continue to hover around us and inspire us.

May the Almighty bestow eternal peace and blessing to your noble soul.

Deeply missed by

Brij Nath Kher –Husband
Renu & Ramesh Kher –Daughter-in-law & son

Hemanshu & Sahil **–Grand children**

All near & dear ones

E-197, Mayur Vihar Phase-II, Delhi-91.
Tel: 011-43052335; 9811123977

CC-0. Bhushan Lal Kaul Jammu Collection. Digitized by eGangotri

VAHAR VAER

Ist December 2008

Usha Dutta

One year has passed since you left us for the heavenly abode leaving us in shock and grief on 12th December 2007. The void created by your demise can never be filled; everyone associated misses and remembers you for your justified and selfless advices and positiveness in attitude to live the life. You have been and would be a big source of inspiration for all of us. We all pray for your ***moksha.***

Deeply missed and remembered by:

Susheel Dutta & Nameeta
–Son & Daughter-in-law

Rajesh Ganjoo & Sweety
–Son-in-law & Daughter

Ramesh Chander Sabnue & Phoola
–Brother & Sister-in-law

C.L.Zadoo & Nancy
–Brother-in-law & Sister

Makhni Reevoo –Sister

P.N.Raina –Brother-in-law

WZ 20-A, Om Vihar, Phase-III,
Uttam Nagar, New Delhi-59

011-25354116, 9350582515.

OBITUARY

Smt. Sonabatni Zutshi

(Pyari bhabi)

We regret to inform that Smt. Sonabatni Zutshi w/o Late Pitambernath Zutshi, of Gankhan, Srinagar, breathed her last on 14.09.2008 at Shri Guru Nanak Hospital, Ranchi. She was in the intensive care unit of the hospital for eight weeks prior to this.

May God rest her soul in peace in Vishnubhawan.

Grief Stricken:

R.K. Zutshi -Son

Pamela Zutshi -Daughter–in law

Abhinav Zutshi -Grandson

Aartee Zutshi -Daughter–in-law

Anant Zutshi -Grandson

CC-0. Bhushan Lal Kaul Jammu Collection. Digitized by eGangotri

FORTH DEATH ANNIVERSARY

Smt. Mohini Peer (Bhabi)

Memories are treasure,
which nobody can steal
And
Separation is the wound,
which never can heal

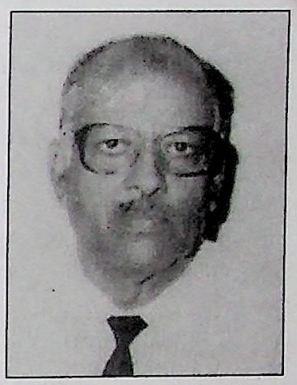
Four years have passed since you left for heavenly abode leaving us all in grief and sorrow. We have never, even for a moment forgotten you and you will continue to live in our memories for ever. We always pray for eternal peace to your noble soul.

Remembered by:

Shanker Nath Peer & Family

Tel. No. 95120-2614261
9811318067
9811143022

SHADMOS / MAASEWAAR



Shri Moti Lal Raina
S/O Late Shivji Raina (Rtd. D.E.O)
(13-03-1924 — 10-05-2008)

" Any man can be a father but it takes a special to be a Booji ji"

Though six months have passed since you left for your heavenly abode, yet we feel your strong presence in our hearts and every nook and corner of your home, presently at c/o Shri N.J.Kar, 7/107, Vikas Nagar, Patoli, Jammu. The SHADMOS/ MAASEWAAR of our beloved 'Booji ji, will be performed on 3rd & 4th november, 2008, respectively.

Deeply remembered by:

Smt. Mohini Devi Raina —Bhabhi
Satish & Angli Raina
–Son & Daughter-in-law (Australia)
Mob. 61296223187
Kamlesh & Rishi Raj Shalla
–Daughter & Son-in-law (Jammu)
Mob. 09419873884
Veena & Upender Koul
–Daughter & Son-in-law (Jammu)
Mob. 09419830268

Grand children:
Rahul, Mohit, Manisha, Natasha, Nidhi, Rishab
And
Samast Raina Parivar, 45-Karan Nagar, Srinagar, Kashmir.

Smt. Veena Kaul, 7/107, Vikas Nagar, Patoli, Jammu-180007.

CC-0. Prof. Satya Vrat Shastri Jammu Collection. Digitized by eGangotri

"Remembrance on her First Death Anniversary"

(18-10-1914 —19-11-2007)

GONE IN MEMORIUM BUT NOT FORGOTTEN

You belong to us as soul belongs to body

Karam Yogini ,Smt Dhanvati Dhar W/O Late Pt.Janki Nath Dhar,

Originally of 24 Malayar Habbakadal, Srinagar ,Kashmir attained Nirvana,on 19/11/2007

at JANKI KUTEER ,8-1-332/3/35, Aziz Bagh,Towlli Chowki, Hyderabad 08

A women of great human values, simplicity, nobility ,warmth, strong will power and bent of mind ,concern for well being of all, will always be source of strength and guidance to us!!

Oh Lord Shiva grant her Peace and Moksha

Grief Stricken

Sister-in-Law

Smt Raj Rani Dhar w/o Late Shri Shamboo Nath Dhar	[Bohri- Jammu- 0191-2504239]
Smt Sonabatani Dhar w/o Late Satyalal Dhar	[Talab-Tilo Jammu 0191-2505559]

Sons & Daughter-in-laws

Mohan Lal & Rani Ji	[Sunjwan- Jammu 09419129376]
Omkar Nath & Lalita Ji	[Mumbai- 09820191935]
Moti Lal & Nancy Ji	[Bohri Jammu- 09419108904]
Tej Krishen & Rita Ji	[Hyderabad- 09440401452]
Bharat & Santosh JI	[Hyderabad- 09848139231]
Ravinder & Komal Ji	[Hyderabad - 09440195346]
Kuldeep & Rosy Ji	[Gurgoan 09419142734]

Daughters

Smt Parmeshwari Kotha &Shri Somnath Kotha	[Ashok Ngr Jammu 0191-2555406]
Smt Sheela Tickoo W/o Late Shri Manohar Nath Tickoo	[Trikuta Ngr Jammu 01912473178]
Smt Phoola Bhat & Shri Tej Krishen Bhat	[Delhi- 09810441088]

Brothers & Babhis

Shri D.N Kaul & Shantha Ji	[Mohindr Ngr Jammu 0191-2501638]
Late Shri S.N Kaul & Sheela Ji	[Hyderabad- 040-23301670]
Late Shri T.N Kaul & Mohini Ji	[Delhi 011-28081627]

Grand & Great Grand Children

Bablee, Pinky, Manoj, Pichi, Pintoo, Deepu, Rinku, Sonu, Jimmy, Goldy, Anchal, Sapna, Saloni, KakaJi, Pupa , Babloo , Bunty , Kaka, Raju .

Samasth parivar's of

Dhar's, Kaul's, Munshi's,Kotha's, Tickoo's, Bhat's

Janki Agencies	Hyderabad	- [040-23230992/23236364]jankiagencies@gmail.com
Exotica Seeds	Hyderabad	- [040-23227832/23227518]exoticaseeds@yahoo.co.in

CC-0. Bhushan Lal Kaul Jammu Collection. Digitized by eGangotri

FOND REMEMBRANCE

AND

EVERLASTING LOVING MEMORY OF OUR BELOVED
NITU/ANJU ON HER
27TH DEATH ANNIVERSARY

Nitu/Anju
25th Febraury 1961-26th August 1981

"Thou wert a star and dwelt apart"
A flower nipped in the bud, with immense possibilities.
Achieved so much in so short a time, when the cruel hands of death struck.

How we miss you, dearest; in dreams, though we meet.

"Thou shall not grow old, as we that are left grow old;
Age shall not weary thee, nor the years condemn,
At the going down of the sun and in the morning we shall remember thee."

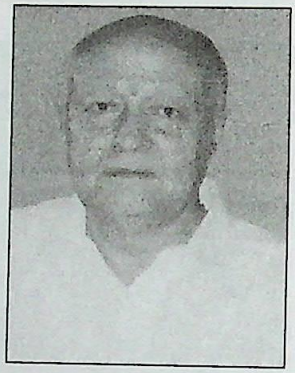
Hirdey Krishan Muku & Uma —Parents

Roma, Veena & Usha —Sisters

Udhampur
Daar Road, Indira Nagar

CC-0. JK Science and Tech. Jammu Collection. Digitized by eGangotri

Shri Pushkar Nath Dhar
Son of Late Shri Tara Chand Dhar
Bage-Sunder, Chattabal,
Srinagar, Kashmir
(1931-2008)



With profound grief and sorrow, we regret to inform the sad demise of our beloved Shri Pushkar Nath Dhar S/O Shri T.C.Dhar at his residence B-27 E, Freedom Fighter Colony, Neb Sarai, New Delhi-110068. He was originally resident of Bage-Sunder Chattabal, Srinagar, Kashmir.

Shri Pushkar Nathji, was one of the founder members of the Kashmiri Samiti, New Delhi. Along with other community brethren, he was instrumental in mobilising resources to lay foundation of Kashmir Bhawan at Amar Colony, Delhi. Deeply devoted to community, he always maintained his roots from Kashmir, though settled in Delhi since 1950's. For his outstanding service to Kashmiri Biradari he was felicitated with the special honour in the year 2006 at a function held at Kashmir Bhawan, Delhi.

Shri Pushkar Nath Dhar served Indian Railways and retired as Deputy Controller of stores (D.C.O.S) in 1989. He was embodiment of nobleness. A loving and caring father, devoted husband, he had strong will power and lots of courage, yet he always believed in simplicity in life.

We pray to almighty God to bestow eternal peace to his departed soul.

He will remain in our hearts for ever.

Deeply missed by:

Pushpa Dhar	Wife
Sanjeev Dhar & Rewa Dhar	-Son & Daughter-in-law
Rekha & Raj Kishan Haksar	-Daughter & Son-in-law
Renu & Ravi Kumar Garoo	-Daughter & son-in-law

Grandchildren	**Dhars**
Sharika	T.K.Dhar
Somya	R.K.Dhar
Richa	M.K.Dhar
Rohit	V.K.Dhar
Chetanya	J.L.Dhar
Sanjeev Dhar (Son)	–9810040279

CC-0. Bhushan Lal Kaul Jammu Collection. Digitized by eGangotri

REMEMBRANCE

Padmashree Pushkar Bhan

(1925 — 2008)

Padmashree Pushkar Bhan S/o Late Shri Tarachand Bhan was born at Srinagar on 23 August, 1925. He was a doyen of love and satire. He was a household name known as "Mama" the central character of Zoonadab in Kashmir. Zoonadab went on to entertain people for almost two decades and brought smiles on their faces and fought the evils of society with his writings and through media. He was awarded Padmashree in 1974 and Sahitya Academy Award for introducing humour and satire in Kashmiri prose through his Machama series, well documented in radio, TV and Media. He played the lead role of "Machama" in Machama series.

Zoonadab acted as a platform for ordinary people to convey their problems to the administration. His notable achievements included his leading roles played in Bomber, Yemberzal, an opera and Kashmiri movies Meinzraat and Shair-e-Kashmir Mahjoor.

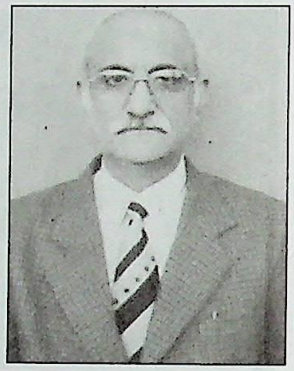
Shri Bhan was also recipient of a number of honours and awards conferred on him at national and state level. He retired as senior producer from Radio Kashmir Srinagar in 1985 and for his contribution and achievements in broadcasting, he was honoured with the title of Producer Emeritus. He was a true son of the soul who did the community proud with his notable achievements.
Bhan Sahib breathed his last in Delhi and was living with his son who is posted at Delhi at present. All of a sudden he developed certain ailments and despite best medical treatment given to him he left us on 5th October, 2008. With his demise a deep void has been created in the artistic and literary fields at national and state level.

Deeply mourned by:

Anita and Ashok Bhan	*–Daughter-in-law & son*	011-26173744, 9818609893
Maj. Deepak Bhan/Sahishi Bhan	*–Grandson & daughter-in-law*	
Rita & Surrinder Razdan	*–Daughter & son-in-law*	9810711179, 9810725400
Shiveta & Rohan	*–Grand Children*	
Bhans, Parimoos, Ganjoos, Dassis		

CC-0. Bhushan Lal Kaul Jammu Collection. Digitized by eGangotri

OBITUARY



(5Th May 1941 — 22nd September 2008)

With profound grief and sorrow, we inform about the sad demise of our beloved Shiban Krishan Khazanchi Son of Late Smt. Kamlawati and Late Shri Lassa Kaul Khazanchi at 122-C, Pocket-A, DDA Flats, Sukhdev Vihar, New Delhi. Originally he was a resident of Chinkral Mohalla, Habba Kadal Srinagar.

He joined MAMC Durgapur after completing B.E.(Mechanical) from Jadhavpur University (West Bengal) in 1962. He moved to Bharat Heavy Electricals Limited (BHEL) in August 1966. He worked in Bhel (at Haridwar as well as Bhopal) in various capacities in the Works Engineering functions, responsible for installation and maintenance of variety of machine tools and equipments. He retired from Bhel as Executive Director in May 2001. Till date he is remembered by his subordinates, colleagues, superiors and friends as being very hard working, honest and as a man of highest integrity. On account of his technical prowess, he is admiringly remembered as one of the finest technocrats to have worked in BHEL.

His sincerity, equainimity and cheerfulness continues to inspire his family, relatives and friends. He was a devoted husband and a loving father.

We pay our respectful homage to the departed soul and pray for his soul to rest in peace in heavenly abode. We thank all our relatives, friends and well wishers who shared our grief and sorrow in this hour of our need.

Grief Stricken: Khazanchis, Tikoos and all our near and dear ones.

CC-0. Bhushan Lal Kaul Jammu Collection. Digitized by eGangotri

FIRS DEATH ANNIVERSARY
October 30, 2008

Smt. Neerja Dembi (Mohini Munshi)

Separations are wounds that no one can heal
Memories are treasures that no one can steal

One year has passed since you left us. There has hardly been a moment when you did not abide in the innermost chores of our hearts. The love, care and concern that you always showered on us in abundant measure is the priceless treasure which we zealously guard with all our might. The pious samaskara that you no assiduously implanted in our innerself will not only guide us throughout this life but will accompany us when we leave every other thing behind shaping our births ahead.

Time has trickled by but the glow of your reminiscences shines ever brightly and continues to be a beacon of inspiration in all our moments of strifes and stresses.

Maa! We always pray for your abiding peace and abode in *Vaikunth*.

Vineet & Archana —Son & Daughter-in-law
Meenakshi & Rakesh —Daughter & Son-in-law
Anjana & Susheel —Daughter & Son-in-law

Grand Children
Vibhasini, Anmol, Samvit, Arpita

Dembi and Munshi family members.

Ph: 05946-223194
Mob. 9412135039

Profound missed by:
Dr. B.K.Kaul Dembi —Husband

CC-0. Prof. Satya Vrat Shastri Kashmir Collection, Jammu. Digitized by eGangotri

FOND REMEMBRANCE

JAI KISHORI

"Life is but a Walking shadow
A poor player that frets and struts
his hour upon the stage
And then is heard no mor;
It is a tale told by an Idiot,
Full of sound and Fury
Signifying nothing."

A last smile by her as she mounted the surgical table, more in derision of Life, and all it stands for, with all its vanities.

A gasp. loud utterances of R a a m eyes fixed on the nearby Lord's picture, on the 24th November, 1997 as she merged with the infinite.

Fondly Remembered by:
Radha Krishan Kaul (Jangi) —*Husband*

Sons & Daughters-in-law
Ashok Kumar & Amit
Ravinder & Kusum

Daughters & Sons-in-law
Saroj & Kanhaiyalal,
Veena / Saba & Hiralal.

Grand Children:
Ashutosh, Ashish & Shuchi,
Anisha, Karan & Raevent

Mohan Krishan—**Brother-in-law**
Faridabad, 1176/K, Sector-21 D,
Tel. 0129-2460103

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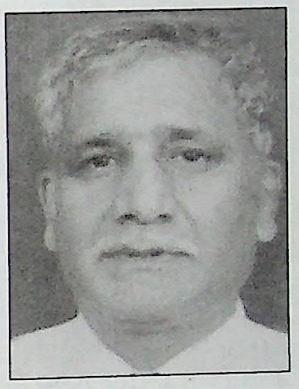
VAHAR VAER

In Remembrance of First Death Anniversary of True Karam Yogi



Shri Madan Mohan Kaul
(28-11-2008)

One year has passed since our beloved Daddy left for the Heaven all of a sudden. Your absence in ourselves has completely shattered us. We have been living in deep pain and agony since then.

We all, always remember you with silent tears and pray for your *moksha*.

Grand children will definitely fulfil your unseen wishes. Give them blessings from Heaven and Mummiji all the strength to be with us every time.

Grief Stricken & Fondly Remembered by:

Kanta Kaul —*Wife*
Rakesh & Sanjay Mohan Kaul —*Sons*
Vandana & Sulekha Kaul —*Daughters-in-law*

Grand children:
Anubha, Nithiba, Anirudh & Kartikeya Kaul
(All Near & Dear Ones)

Contact Nos. **9910439474, 9810510713, 9313342859. 011-646024444, 011-25882910**

Original resident of 422, Karan Nagar, Srinagar Kashmir (J&K State)
Now residing at Kong Posh, Jain Nagar, Kashmiri Colony, Delhi-81 and Patel Nagar, New Delhi.

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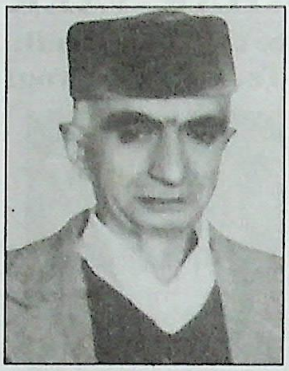

(Prem Nath Wali)

With profound grief we inform that Shri Prem Nath Wali, of Shivpora, Ram Munshi Bagh, Srinagar Kashmir left for his heavenly abode on September 27, 2008, at Delhi, leaving behind loving, sweet and unforgettable memories.

You were a *Karmayogi*, and lived a simple, honest and saintly life. You have been a dedicated and devout *Bakht* of Mata Sharika (of Shree Chareshwar, Hari Parbat) having immense faith in Her Lotus Feet. Your noble memory will remain in our hearts always and inspire us to the right path.

We pray to Almighty to bestow eternal peace and *moksha* to your noble and pious soul.

Our Jai Jai Kar to you respected Tatha ji.

Deeply remembering:

Bushan Lal Wali & Ratna	*–Son & Daughter-in-law*
Pyare & Maharaj Krishen Nehru	*–Daughter & son-in-law*
Anju & Veenu Kaul Aima	*– Grand daughter & Grand son-in-law*
Manju & Anup Kaul	*– Grand daughter & Grand son-in-law*
Rucheeta & Sunil Munshi	*– Grand daughter & Grand son-in-law*
Vikas & Tina	*– Grandson & Grand daughter-in-law*
Vinay Nehru & Manju	*– Grandson & Grand daughter-in-law*
Biloo & Shanky	*– Grand children*

Great grand children

Kartik, Bhavya, Sagar and Vivan

254, Vigyapan Lok Aparthments,
Mayur Vihar Phase-I Extension, Delhi-110091.
Phone: 011-22743335, 9810977064

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OBITUARY

SONA BATNI nee KANTA RANI

(1925-2008)

Shrimati Sona Batni Raina, wife of Col. Janki Nath Raina, C-42 Pamposh Enclave, New Delhi originally of Bhag-e- Sunder Chattabal, Srinagar left peacefully for her heavenly abode on October 25, 2008 at her residence.

Your guidance will always be missed

Col. Janki Nath Raina(Retd.)
Nirmal & M.K. Kaul

Suman & Ravinder Raina

Vijay & Nandita Raina

Sanjaya & Anita Raina

Suruchi & Mandeep Sawhney

Malvika & Nitin Kehair

Kunal Raina, Karan Raina

Veer, Shiv, Tara and Mira

P.N. Bakaya
B.N. and Jaya Razdan

Rupa & P.N. Dhar

Kanta & H.L. Razdan

M.L. & Dulari Ganju

Shiban & Veena Ganju

Raj & Yoginder Parimu

Ganjus, Dhars & Kaks

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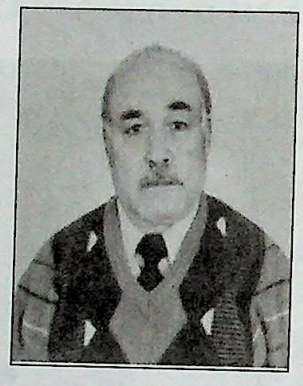
OBITUARY



Bansi Lal Kaul (Nazir)

"We wanted to do more but fell short of time"

With profound grief and sorrow, we inform that our beloved father Shri Bansi Lal Kaul (Nazir) S/O Late Shri Lassa Kaul originally resident of Zainakadal, Srinagar Kashmir, left for his heavenly abode on 31st October 2008 at Noida.

A good soul and a courageous person who served everybody including his country. He carried a personality which impressed one and all.

May God bestow eternal peace and *moksha* to his noble soul

Our sincere thanks to all those who stood by us at the time of grief.

Asha Kaul	–Wife
Arundati Kaul	–Sister
Neelam & Sunil Kaul	–Daughter & Son-in-law
Urmila & Naresh Kaul	–Daughter-in-law & Son
Sureshta & Sanjay Kaul	–Daughter-in-law & Son

Grandchildren:

Harsh, Suhasini, Osheen, Wamika, Dhruv and Janesh

Grief Stricken:

Nazirs, Bhats, Tickoos, Kauls, Panditas, Bhans and Sarafs

46-D, Kanchanjunga Apartments, Sector-53, Noida. (U.P)
Ph. 4324024, 9810515664, 9810196097

Prof. Kamal Kaul Jammu Collection. Digitized by eGangotri

SHADMOS
8th NOVEMBER 2008

Mrs. Umavati Kaul, W/O Late Dr. D.N.Kaul

OUR MOTHER'S FAVOURITE VERSE

त्प्त-हेम-रुचिरे त्रिपुरे पुनीहि, चेतशचरिन्तंन मघौघवंन लुनीहि ।
कारागृहे निगडबन्धन पीडितस्य त्वत-संस्मृतौ झट-इति मे निगडास्त्रुटयनतु ।।

(O Goddess Tripura: Shining with the lustre of burnished gold, heated in fire, may thou cleanse me, may thou cut down the dense forest of sins clinging to me through many lives. May my remembrance of thee instantly break as under the fetters that bind my suffering self to the prison house of the body.) –Panchastavi

Mother!

You gave us grasping happiness, wisdom and lustrous enlightenment by making your life vibrant and vivacious. We felt the joy of living. You accepted changing seasons of life that brought sweetness and sorrow, so that we could handle piercing pain with the same elan!

Shakuntala & O.N.Moti
Rajni Challu, w/o Late (AVM) B.K.Challu
Gp Capt S.K.Koul (Retd)
Rajrani & G.L.Kaul
Nancy & Ashok Kaul
Veena & Dr. Raman Dhar

Jaya & H.N.Miskeen
M.L.Miskeen
Prannath Miskeen
Ratanrani & D.N.Miskeen
Dr. Rekha & Dr. Chand Bhan

Grand children & Greatgrand children
K 11-A, Saket, New Delhi-110017

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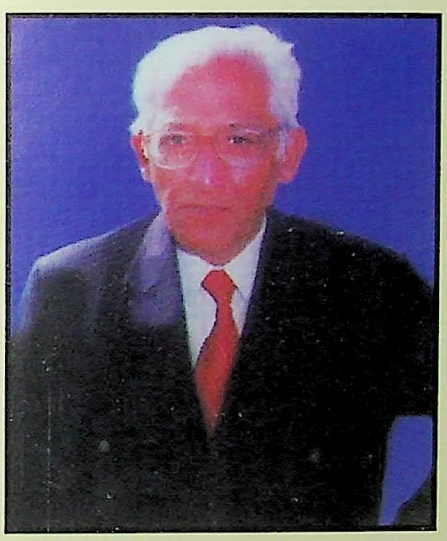
FOND REMEMBRANCE

4th Death Anniversary



Prof. S.K.Shah

(November 23, 2004)

Deeply remembered and missed by:

Sheela Shah	-Wife
Avtar Kishen Shah & Pushpa	-Brother & Sister-in-law
Sudhir Shah & Archana	-Son & Daughter-in-law
Sharda & Sunil Peshin	-Daughter & Son-in-law
Mohini & I.K.Zarabi	-Sister & Brother-in-law
Rupa Kaul	-Sister
Swaranlata & J.L.Saraf	-Sister & Brother-in-law
Anant, Aaditya & Sushim	-Grand Children
Saprus, Babapra, Srinagar	-In-law

Telephone: 022-24263981, 9867016101/102

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REMEMBRANCE

Air Vice Marshal Bal Krishan Challu (Retd)

27 September 2008

A KALEIDOSCOPIC VIEW (MEMORABLE MOMENTS)

AVM B.K.Challu was the son of Late Pt. Neelkanth Challu, originally of 47 Rangteng, Cawadara, Srinagar and Neelkanth Sangarmaal, 1129, Sector 15, Pt 2, Gurgaon, Haryana. Strikingly handsome personality armoured with disarming smile, charismatic persona with magnetic presence, he ruled over hearts of people he came across. The outstanding career in Air Force, which reached commanding heights, was not only accomplished competently, but with assurance.

After his retirement he took keen interest in education and social service. He loved his roots and wanted a strong cultural unity with synthesis and purposeful social change. He was associated with Kashyap Kashmir Sabha (Gurgaon), Sharika Trust and Panun Kashmir.

Grieved:

Wg Cdr. M.K.Challu (Retd) – Brother
Rajni Challu– Wife

Sister-in-laws & Brothers

Kanta & T.N.Challu
Raj & K.K.Challu
Renu Challu
Bhupinder Challu
Girja & Naginder Challu

Sisters & Brother-in-laws

Usha & S.K.Zutshi
Purnima & C.L.Tiku

Mona & Uday Challu ***(Daughter-in-law & Son)***
Aparna & Upinder Zutshi ***(Daughter & Son-in-law)***

Shakuntala & O.N. Moti*(Sister-in-law & Brother-in-law)*
Kauls & Rainas *(Matamaals)*
Kouls & Miskeens *(Hovour)*
Relations, Friends & Well-Wishers

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